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IMMORTALITY.

"If a man die, shall he live again?"—JOB 14: 14.

BY MRS. CAROLINE L. RICE.

The trees their leafless branches wave,
And moan above the new-made grave
Of one we loved but could not save.

And thus I muse: Is this the end?
For hither all our footsteps tend,
Howe'er our devious ways we wend.

The generations pass away;
Man liveth on, but men decay;
And after death—Ah, who shall say?

I know that earth with quickened breath
Will burst these bonds of wintry death;
I list what her awakening saith.

I know that soon returning spring
Shall wealth of bud and blossom bring,
And birds again their carols sing.

But these same leaves now here and old,
And mingling with the parent mold,
Shall they again from bud unfold?

And roses of the last year's May,
Their perfumed petals blown away,
Say, shall they bloom another day?

So waves that dash on ocean shore
May break in a continuous roar,
But the same wave returns no more.

Oh, nature has no voice for me,
No promise of the life to be,
No word of immortality.

Sometimes within a voice I hear,
'Tis still and small, nor always clear,
It bids me hope, but still I fear.

A fitful light, a glimmering ray
Plays o'er the darkness of my way,
But gives no pledge of coming day.

O God! I thank Thee, not alone
Thou'lt left my soul in ways unknown
To grope, and make unheard her moan.

Thy word dispels the shades of night,
The morning breaks upon my sight,
Immortal life is brought to light.

METHODIST QUARTERLY.

BY REV. DANIEL STEELE, D. D.

The January number of the sixty-second volume opens with a paper entitled, "Wesleyan Synergism an Essential of Orthodox Catholicity," by the late Prof. John P. Lacroix, of Ohio Wesleyan University, whose abundant contributions to our higher periodical literature, and other literary labors, may account for his early death. The term synergism signifies the co-working of the human and the divine agency in the regeneration and salvation of the soul, in opposition to the monergism, or work of God only, as taught by Augustine and Calvin, and the monergism of man only, as advocated by ancient Pelagius and the modern Unitarians. The reviewer shows that synergism as taught by Wesley was the Catholic and orthodox doctrine of the Greek fathers, and of Augustine himself, in his early writings before he was thrown off his balance in his controversy with Pelagius. Then he diverged from orthodoxy and became the founder of the school of monergists, who teach that the soul of the sinner is passive in regeneration, being spiritually quickened by irresistible grace. The writer shows that Arminius, and his great successor, Wesley, introduced no theological novelty in their doctrine of synergism, but that they were reflecting the orthodox catholic consciousness and resisting the Augustinian innovation of the fifth century. Of the 370,000,000 nominal Christians in the world to-day, nearly three-fourths believe and teach synergism—the common-sense doctrine which has prevailed in the Church from the beginning, and is now fast tending to universality again—simply because it is impossible practically to believe the fatalistic theory of high Calvinism. The Greek quotations are disfigured by several typographical blunders.

Charles F. Thwing, of Andover, contributes the next article, on "Ignatius and his Epistles," in which he portrays the courage, burning Christian love, courtesy, enthusiasm, fanatical zeal for martyrdom, and the spiritual pride which generally lurks under such a combination of qualities. His fifteen epistles are reviewed, and a translation of that to the Romans is inserted as a specimen. We finish reading it with devout thanksgivings for Paul's epistle to the same Church, so full of the very marrow of the Gospel. The chief value of this probably spurious epistle is that it affords a good background on which the superiority of the inspired writings of the apostles may be most clearly seen. The seven epistles accounted genuine confirm the principal facts and doctrines of Christianity with, however, a strong leaning towards a high ecclesiasticism and ceremonialism forbidding baptism without a bishop.

"Isaiah's Vision of the Cross," is the poetic heading of Dr. M. S. Terry's exegesis of Isaiah 52: 13-53: 12. He gives a new version, in heroic blank verse, which is quite smooth and exceedingly literal, rivaling Lowth's celebrated translation. The critical notes are quite suggestive and scholarly. Then follow, by way of exposition and disquisition, a series of eloquent remarks, demonstrating the application of the prophecy to the Man of Nazareth. Articles of this character are exceedingly appropriate for our *Quarterly*, especially in the present era of awakening to Bible-study—a hopeful indication for the future of the Church. Dr. Terry is already widely known as an exegete, from his commentaries on several historical books of the Old Testament.

Dr. Jacob Todd, of Philadelphia, in the next article reviews "Harman's Introduction." The vitality of the Bible is seen in the intense intellectual life which it awakens and sustains. But why does the Bible need so many new Introductions? Well does Dr. Todd answer: "The necessity for a re-examination of the Bible, for the purpose of directing attention and thought to its sacred truths, is made apparent by the attempt on the part of skeptical scientists to ignore and divert attention from this volume of our faith." The M. E. Church and Dickinson College share the honor of the first elaborate work of this kind produced in America—Dr. Nast's admirable Introduction to the New Testament, covering only a part of the ground. As we have not read Dr. Harman's Introduction, we do not know how much is intended in the following caveat of the reviewer: "That the book is free from errors is not claimed, nor is it hoped that all the conclusions reached by the author will be accepted by orthodox Christians." We regret that the reviewer did not take an additional page to locate these rocks in the current of this book, instead of this quiet intimation of danger.

The fifth paper, "Echoes from Africa," is by a full-blooded negro, Edward W. Blyden, of Liberia, whom Dr. Whedon, or our *Quarterly*, was the first to discover, and whom he describes as "doubtless the first man of his race who ever published an article in any review or magazine." This paper is chiefly not about Africa, but it is an "Echo" from an African discussing the status of his race in the United States. He says that "the white man, under a keen sense of the wrongs done to the negro, will work for him, will suffer for him, will fight for him, will even die for him, but he cannot get rid of a secret contempt for him." He certainly forgets Bishop Haven, whom he met in Liberia, who was never known to write or speak a word of contempt for the African. It seems that this boast cannot be made of Theodore Parker and John Quincy Adams, as Mr. Blyden shows by quotations. He advocates the doleful doctrine that "for the negro, pure and simple, there is no country but Africa, and in America his deeper instincts tell him so." Whether there is a fair chance in America for the mixed race who are not "pure and simple," the reviewer does not say. If America is not the place for the elevation of the American-African, then God has no place for him on earth, for the African Colonization of 4,000,000 is an absolute impossibility, as is demonstrated by the failure of the last colony from South Carolina to Liberia.

"The Great Epic of India," is the theme of a paper by Rev. B. H. Badley, A. M., India. Our missionaries are always contributing to science, literature and philology. The Great Epic is the Ramayan of Valmiki. The hero, Rama, is the seventh incarnation of Vishnu. Hence the epic is one of the great religious books of the Hindoos. The poem is wonderfully interesting in its details of the mythical incidents of the youth, the warrior and king performing great exploits and conquering his foes. After reading the quotations selected for the reviewer, we do not wonder that Rama is the most popular of the Indian divinities. We predict that this poem, so beautifully translated into English, will attract the attention of the world. The reviewer

ranked it with the Iliad, the Æneid, the Divina Comedia, and Paradise Lost.

The last paper, on "The Itinerant Ministry of the M. E. Church," is from the pen of the brilliant debater of the Church, Dr. J. M. Buckley. The gist of the article is the inexperience of removing the limit of time from the itinerant system. He shows the following evils of an indefinite term: bitterness of feeling toward the bishop on the part of the minority who desire the pastor's continuance; church wrangles to get rid of a preacher; more one-year men than now, and all of them stigmatized as failures; destruction of unity of doctrine, ministerial fellowship, and denominational sympathy; in short, all the difficulties of the elective system of settling pastors. Yet he advocates a disciplinary amendment for exceptional cases of great urgency, and suggests, but does not strongly advocate, the proposed Australian amendment—appointments to the same church to continue after three years up to six, in special cases; whenever two-thirds of the quarterly and two-thirds of the Annual Conference so vote. But we hope that our preachers will never be required to vote on the term of one another's appointments. It would be like the *outs* of civil office voting on the *ins*. "We prefer Bishop Peck's suggested extension of the three years' term when in any case it is deemed to be necessary by all the bishops in their semi-annual meeting.

The usual excellent editorial table, synopsis of the *Quarterlies*, and thorough sifting of the new books, constitute the dessert of this rich intellectual feast. We do not see how any Methodist preacher, ambitious to develop his full strength, or any intelligent layman, who aspires to be thoroughly furnished upon every good Methodist work, can afford to deprive himself of the healthful intellectual and spiritual stimulus of our *Quarterly*. To a thorough Methodist there can be no substitute. We see that a certain unofficial paper publishes the name of our venerable editor on its episcopal ticket. This is well. But we believe that the church would be better served should death, many quadruplets hence, find him with a proof-sheet of the *Quarterly* in his hand, rather than an episcopal seal.

DR. REID'S HISTORY OF OUR MISSIONS.

BY REV. E. B. OTHEMAN.

[Concluded.]

Passing by Mexico, which has engaged every one's attention, and where we already have the strongest of the evangelical missions, let us note that there is perhaps nothing for which we have more reason to be grateful to the compiler of our History than for the pains taken to search out and set in order the origin and progress of our mission work among the German and Scandinavian immigrants; for these facts, connected as they are, not only with great and fruitful achievements at home, but with the spread of our ecclesiastical system in Europe, deserve to be had in everlasting remembrance.

We are carried back to Bishop Asbury's interview with Otterbein and Swoop, in 1773, who from that time resolved "to imitate our method as closely as possible." They founded the "United Brethren," or "German Methodists." This body and the "Evangelical Association" formed by Albright, once a local preacher in our church, now number together, it has been elsewhere stated, 254,362 members. The life of Dr. Nast, given with some fullness here, lies at the beginning of our own organized mission to the Germans, grown in forty years into six Conferences, which support colleges and an increasing literature, and already pour an annual contribution of \$20,000 into the missionary treasury.

Dr. Nast was instrumental in leading Dr. Jacoby to the light who was sent to open our mission at Bremen in 1849. Every letter sent home by our converted immigrants "was a missionary," and Germany called for our preachers. We have given Sunday-schools to the whole land, and in every way excited a stimulating influence. "We had scarcely got un-

der way," says the History, "before the Inner Mission—home mission—received a confessed quickening from our presence and activities." "The State Church has had no great church-building schemes of late, and whole regions are desolate while Methodism, weak and poor, has sprinkled the land with chapels and institutions of religion built without foreign aid. The State Church has proved itself a failure, but is now bestirring itself in the line of church erection." How all this effect has been accomplished and through what persevering labors of our preachers, through what co-operation of our religious press and the faithfully directed Theological School our Church now stands all ready to occupy the grand opportunities which a larger religious liberty will doubtless open to it in Germany—let the reader learn from the book.

Similar is the story, with even more interesting features, of our Scandinavian missions. The Bethel Ship is called to mind. Rev. David Terry's zealous interest, Pastor Hedstrom's great work, Petersen, Larsson, the ardent messages and visits home, and the warm enthusiasm of our multiplying converts across the water.

Dr. Charles Elliot urged a mission to Italy as early as 1832, and would draw, in his own style, a prophetic picture of the Methodist Episcopal Church "turning the Eternal City upside down; the Pope on his knees at the mourner's bench crying for mercy, and afterward recounting his experiences in a class-meeting." Dr. Vernon, sent out finally in 1871, acted slowly but wisely. He well studied the field, and then waited almost impatiently for direct orders to proceed. It had been difficult to decide upon the proper point for headquarters. Dec. 5, 1872, Bishop Haven telegraphed: "Headquarters, Bologna; Spencer coming; rent immediately." Three hours later, by the first train, Dr. Vernon left Genoa, reaching Bologna at midnight, whence the same hour he reported to the Mission Rooms. Since then, busy activity, advance, not without serious difficulties and persecution, but with growing success. We are not obliged to stand as foreign intruders, but are rapidly gathering efficient Italian workers. Read of the accessions of Pastors Gay and Ravi and Dr. Stazi, and the conversions of Dr. Lanna, Prof. Caporali and Signor Stasio. The narrative is in every way full of life and interest.

Passing Bulgaria, where our work is slow and difficult but for the future, let us call attention in one word to the valuable account given of our missions in India. Bishop Thomson's beautifully-written report of his visit to the mission is a charm in the memory, but it is no less a delight to peruse this record, which covers one hundred and eighty pages of the book. We have the circumstances of remarkable interest attending the opening of the mission, Dr. Butler's entrance upon the undertaking, his choice of the precise field, the exciting tale of the mutiny, the resumption of the work and its progress from point to point through the territory of the present conferences; but of special value is the portion which presents collateral matter, and discloses the methods and instruments employed in the work. Such information as this might be gathered with great profit to illustrate systematically all our mission-fields, but the compass of the present History does not admit much enlargement in this direction. In the treatment of the India mission, however, special variety is secured through the introduction of numerous phases of the subject, all of great importance, but of which our limits forbid particular mention.

What space is left to allude to China and Japan? Before so vast a theme words that shall undertake to comprehend much in little are not adequate. The History, though chiefly intent upon the events attending the progress of our work, yet contains, scattered through its historical sketches, many graphic and interesting descriptions of the several mission stations in both these countries and of the natural scenery connected with them—a feature in such a book not only agreeable, but highly serviceable to the practical end in view. As to the China mission, we are reminded how the purpose of the authorities of

the Church to institute it was providentially met in the unquenchable desire of the youthful Collins to carry the Gospel to that country. "Engage me a place before the mast," he wrote to Bishop James, "and my own strong arm will pull me to China and support me while there." And now, at the end of thirty years, Bishop Wiley, looking upon the fruits of a work so earnestly begun, says: "I confess I should feel alarmed at the magnitude of this work, if I did not see the most satisfying evidence of its genuineness and thoroughness in every respect. These preachers are thorough Methodists and strongly attached to our system. It is unquestionably the true system for missionary aggression in China." So said, in substance, the reports at the general Missionary Conference in Shanghai, in 1877. Of the twenty-six Protestant Societies laboring in China, which one is, by its system, so well adapted as ours to do a great work in that country?

The faithful and loving labors of Brother Gibson and his co-workers in California are not forgotten. Of him it is here written: "His name will be immortal as the friend of the Chinese. His labors have been blessed to their good, material and spiritual, and we expect in the last day that the Master will say unto him with peculiar emphasis: 'Inasmuch as you have done it unto these, you have done it unto Me.'"

Methodism has, we think, abundantly demonstrated its readiness to go into the most neglected, and in a worldly point of view, the least promising, fields. In Liberia we have sustained from an early day what has been, in comparison with the efforts of other societies, the most persevering and energetic work. The History brings down the record through all the difficulties and discouragements of the undertaking to the present era of new hope inaugurated by Bishop Haven's visit. It is indeed a record of heroic endeavor and sacrifice unto death for the Gospel's sake, and contains many facts, to the credit of the former generation and of our Church, which all the world should know to-day. Melville Cox wrote in his diary as he neared the coast: "Half-past three; I have seen Liberia and live. It rises up as yet like a cloud of heaven." So like a cloud of heaven has the whole heathen world hung upon the horizon of our Christian faith, while, to the vision of Christian effort in this age, its far-reaching outlines come forth in clearness and glory as the heritage of Christ.

We repeat, let this story of the consecrated efforts of our fathers and brethren "be found in every Methodist household. Of course no preacher will be without it; and every intelligent layman of our Church should seek to possess at least a small missionary library such as our own publications can furnish. The travels of our Bishops and the experiences of our missionaries have given us a number of valuable books, which are catalogued in the present work. The History itself, however, constitutes, in its general contents, the chief desideratum and indispensable index to this whole field of knowledge concerning the things of the kingdom of God.

THE HOLY CITY OF THE HINDOOS.

BY REV. JAMES MUDGE.

[Concluded.]

Leaving the immediate river bank, the objects of interest in the city itself are numerous, as we could easily show did space permit. If one wishes to see Hindoism most thoroughly, in the smallest compass, he should by all means come to Benares, for this is the sum and centre of it, its stronghold of power, the fountain of its literature, the paradise of its pundits and priests. According to the most recent enumeration, there are about 1,450 temples, and as to the idols, every one says they far outnumber the inhabitants. One can readily believe it as he notes how frequently there are scores of them collected in a single spot, rows of them by the roadside, niches filled with them everywhere, places arranged for them in houses and shops and under almost every green tree. It is, indeed, a city "wholly given to idolatry," and as we marked their objects of worship, the method of it,

the fascinating power it has, its terrible hold upon the people, and recalled the foul stories and customs interwoven with it all, our heart was stirred within us somewhat, we suppose, as Paul's was at Athens in days long ago.

We visited the celebrated Gyan Bape, "well of knowledge," wherein the people believe the great god Shiva actually resides. It is connected with the chief temple of Benares, that of Bisheshwar, whose golden pinnacles flashing in the sun are seen from far, and whose courts are crowded with devotees, and cows, and images. One of the former we saw smeared with ashes and chalk and cow-dung, sitting in a corner, his withered right arm stretched immovably upward.

The well itself is surrounded by a handsome, low-roofed colonnade, and protected by iron gratings. The flowers and other offerings, thrown in by the multitude as a sacrifice to the deity below, being in a constant state of putrefaction, the stench that arises is most disgusting. How either the god or his attendants can endure it, is difficult to understand. Nevertheless, the water is most holy! As to the images it is difficult to write plainly, yet if people are to be made acquainted with the depths of evil in Hindoism, something must be ventured. Some of the idols are only uncouth and hideous in shape; but the four most commonly worshipped—what one sees by hundreds everywhere, the chosen symbol of the great god Shiva—are clearly indecent, being composed of the sexual emblems, male and female. Of other gross, debasing things it is impossible to speak. We will only add, that if an American free-thinker, or *savant*, has conceived a love for this antique system of Eastern faith, one visit to these filthy temples, with their besotted devotees, and vile faquires, and crafty, avaricious Brahmins, would do much to destroy his delusions. Mahomedanism in some of its aspects is bad enough, but as we drove away from these temples, and passed a pure white mosque, so clean and simple, and bearing testimony so strongly to the one true God, we could not help sympathizing a little with the iconoclastic zeal of the old Moslem conquerors who everywhere beat down the idols, and meditating on the many noble features of Islam, as compared with the systems it replaced and is even now replacing.

We have no room to speak of our strolls through the queer, narrow streets—mere lanes where no vehicle ever comes, with houses on either hand five stories high and connected sometimes above, and lined with little shops full of rich merchandise or curious manufactures; nor of our visit to the temple of Durga, where thousands of monkeys of all sizes and ages clamber and chatter and frolic and quarrel—a marvelously entertaining sight; nor yet of a very pleasant drive to Sarnath, four miles away, where are the ruins of old Kashi, three thousand years old, and queer, inexplicable Buddhist mounds and towers reared at least two thousand years ago.

It only remains to ask, What is Christianity doing for this city? Three missions—the Church of England, the Baptist, and the London Society—have been working here for nearly sixty years. Outwardly there are as yet but few results to show. Very rarely, indeed, is any adult Hindoo baptized. The orphanages have produced a few hundred native Christians. The schools and colleges, to which both the London and Church Missions have given most of their strength, have educated large numbers and produced great influence on society. This is an undermining process, not very much seen externally, and looking chiefly to the future for its fruits; yet some changes—and if half a century be grasped, large ones—are already visible, and in their production the missionaries have been a potent factor. The age of gold coins, and of silver also, the Brahmins piteously lament, has passed; now it is only copper coins that are fung to them, and not many of those. Temple property goes begging; it is no longer a good investment at any price, whereas formerly it was the very best. Rajahs still come occasionally, but their gifts are few and poor compared with what once they were. English education

and modern civilization have sapped the proud superstructure of Hindoism as effectually as the treacherous river has undermined some of the buildings on the bank, and which are seen by all observers now half buried in the water or inclining at various angles to the fall. So one day shall idolatry fall; but we must have patience a good while yet, and preach and teach and print and give with an unshaken faith that we shall reap in due season if we faint not.

—*Lucknow, December, 1879.*

EVANGELIZATION BY PREACHING.

BY REV. S. W. COGGESHALL, D. D.

MR. EDITOR: I am exceedingly pleased with your editorial on "The Effect on the Pulpit." That is so. I think that the most profitable exercise, at our coming New England Conference, would be the reading of that article in open Conference by an able elocutionist. It would sound like the blast of a trumpet (Isaiah 58: 1).

"Without faith it is impossible to please God" (Heb. 11: 6), and consequently impossible to be saved. But how does this faith come? "Faith cometh by hearing" (Rom. 10: 17). "God is pleased, by the foolishness of preaching, to save them that believe" (1 Cor. 1: 21). There it is. You cannot alter it; you cannot change it; you cannot abrogate this divine arrangement—this almighty decree. It has been so through all the ages, and will be, to the end. There is no substitute for the sermon. There can be no substitute. After the experience and observation of fifty years, I am suspicious of the encroachments of the prayer-meeting and Sunday-school upon the sermon. The preacher is divinely called and qualified and sent. But who has divinely called and qualified and sent Sunday-school teachers and the talker in a prayer-meeting? The great apostasy of the Church of Rome was occasioned, in the Middle Ages, by the substitution of the mass for the sermon. The Reformation brought back the sermon; but now it is going again.

From our Exchanges.

Besides the theoretical belief in God's providence embraced in our creed, we may have a personal experience of it—an abiding consciousness that He careth for us. This experience is attained only by personal test of the promises of divine care. Every human who turns to Christ for salvation from sin, receives unmistakable proof of God's care for his spiritual welfare. That God ought to be the basis of an unwavering faith that He is mindful of all our interests. Many Christians test the divine promise in temporal matters, by repeated trials and deliverances. We are dull learners in faith's school, and it requires many a severe lesson to teach us implicit trust. God, therefore, "deals with us as with sons," often frustrating our plans, thwarting our ambitions, and leading us by ways that we knew not, to better results than the ones for which we hoped or planned. When out of frequent disappointments and failures, we reap a rich harvest of spiritual blessing, and find, withal, that our real wants have been supplied in unexpected ways, we perceive that God is leading us, and learn by actual experience the lesson so precious in trial, that "He careth for us." —*Northwestern Christian Advocate.*

The disciple need not go abroad to find and do his work; it comes to him where he stands. Neither is he to count himself to have failed because immediate and large results are not noted. The individual is only one atom in the great aggregate of the common force. The power and office of the single drop in the ocean is not easy to ascertain, but all the same it has an office and power. The impact and influence of the single disciple upon life may seem infinitesimally small, but it is none the less real. It is vastly important that men should feel the value of individual faithfulness, and see to it that their thread in the great fabric lacks nothing in substance and color. —*Golden Rule.*

It is His own floor that God purges most thoroughly. The services of His house, the preaching of His Word, the recurring sacraments, sweep over that floor in constant draughts. Ever and anon there comes a "rushing mighty wind," that smites the four corners of the house. All these ordinances and extra-ordinances, the still voice and the sound from heaven, are the waving and wafting of the fans of God; and by-and-by, the floor will be bare, and there will be only the garnered grain and the burning chaff. —*Christian Intelligencer.*

Repentance is not a supernaturally-induced paroxysm of feeling, which is to be put off as long as God permits, and got through with as soon as possible. It is a duty incumbent on every sinner as long as he is a sinner, and is to be done without consulting feelings, or times, or seasons; with the abiding assurance that God is always waiting to do His part; that whenever we turn from our sins to Him for salvation He will receive and save us. —*Central Christian Advocate.*

Happy is he who has learned this one thing—to do the plain duty of the moment, quickly and cheerfully, whatever it may be.

Miscellaneous.

REVIVALS—THEIR HINDRANCES AND HELPS.

BY REV. J. R. DAY.

[Delivered before the Boston Preachers' Meeting, and published by request.]

1. The first help we mention is the preacher. We are in great need of a holy and wholly consecrated ministry. "Like priest like people." As we have intimated, this was the first consideration with the sons of the heroic times. It is equally important in these days. We should insist upon the most intimate fellowship with our Lord and the absolute demand for spiritual unction in our ministry. It is our duty to be so holy and spiritual that our contact with the churches will quicken them into ambition for the profoundest religious experience, so that the burden of our sermons and prayers, our private walks and social intercourse, will be the immediate redemption of men. We need to arise to so worthy a conception of our Gospel, as to consider sacrifices, self-denials, labors, crosses, losses, ridicule and rebuffs our reasonable service, and experience so much of the spiritual power of that Gospel as to bear them and count it all joy. We need so much piety, and to be so constantly under the dominion of the Spirit as to be living ensamples to our people in daily walk and in all manner of habit and conversation. We need to be so possessed of the Holy Ghost that by those mysterious but mighty magnetic spiritual currents we may always command the respect and hearing of the giddy and ungodly.

2. We need plain gospel preaching. There is no preaching like the doctrines of God's law and Christ's atonement; repentance and faith in our Lord Jesus; the new birth, and the seal of the Holy Ghost, set forth by an earnest, glowing heart to bring men to the Cross. It has never been improved; it has never failed. But all ministers don't seem to appreciate the power of such a Gospel. They have been tempted to modernize the pulpit, and hundreds of them have yielded to temptation notwithstanding that yielding is sin, and have brought in a deluge of science and literature, art and philosophy, socialism, evolution, and other popular secularisms. Hosts of the pulpits have been turned into lecturers on all things in general and nothing in particular. The drift in this direction has been very natural; we are reading and thinking in these lines, and men like to talk about what interests them. But these topics, however much they may compliment a man's learning, do not bring salvation. They do not press home the need of immediate redemption. They do not make saints. We may safely leave the people for such wisdom where we find it ourselves, to the books, periodicals and secular lectures. The burden of our cry should be, "The kingdom of heaven is at hand." But if we will preach in these polite departments, let us preach at least one sermon each Sunday with some gospel in it—a gospel that contemplates somebody's salvation and sings with the positiveness of the present tense; a gospel which while it holds up the amplest atonement and declares a Saviour's infinite sorrow over sinners, is also alarmed to let an impenitent go out without the most earnest warning of an impending judgment, lest he may never have opportunity to return again; a gospel which whatever the doctrinal teaching enforced, or the particular precept illustrated, keeps an anxious eye on the unsaved hearer and makes him the end to be secured; a gospel which freely and willingly sacrifices the reputation of the preacher if by any means it may win some to Christ. Our fathers often preached to the edification of the church, but they seldom forgot the burning exhortation to the sinner, whatever might be its relation to the logical symmetry or rhetorical beauty of the sermon. Shall we say that the burden of our preaching shall be to sinners? If we will have revivals, we are spending too much time in accusing the church and fighting scientific ghosts, and too little in accusing sinners and battling every-day vices. If we might correct our habit, especially of eternally charging inability, want of piety and spiritual power upon the church, until she believes the lie and is disheartened by it; if instead of the repeated and offensive plural sunders that we heap on our venerable mother, we would deal with her infirmities through the esoteric channels provided in our economy and preach the Gospel to unsaved men in our pulpits, camp-meetings and revival gatherings, we should labor to greater purpose. It is sometimes urged that the great bulk of our hearers on all such occasions are professed Christians? Very

probable. Where men discover no personal interests they are not likely to go. The trouble is, we have slighted sinners until they stay away. But we venture that a sermon to sinners would hit somebody even among saints, while no preaching is so calculated to awaken the zeal and sympathies of Christians and set them at work. Keep sinners before the eye of the church, and you keep the church-heart quick to save them.

3. Let the membership in such sermons as may be properly addressed to a promiscuous audience, and in the class-meetings and more private instructions, be urged and impressed that a church is founded and exists as a means simply, and not an end; that her chief work is to save sinners. Let each church be made to understand that all of her enterprises must conserve this end and be administered with reference to it. Her entertainments, her lectures, concerts and socials, her financial methods, are not to be antagonistic or neutralizing, but subservient and helpful. Her offerings, her social religious meetings, the work of her members in their private capacity, should look to the salvation of the lost. If this genius might obtain, then instead of a society running up three or four hundred members—the dead line of increase—and remaining there like a garrisoned fort whose complement is restricted, whose bounds are set, and whose work is defensive, she might march on terrible as an army with banners. Instead of occasional conquests few and far between, which are accidentally brought within her reach, the voices of her triumph might be as the noise of many waters.

4. Determine to have a revival. Concentration of purpose and endeavor upon a desired object is a marvelous element of success. We should gain a mighty leverage if we decided that each year we would have such a condition of things. We should set forth upon our work with a determination to have a revival of religion in the community among the unconverted. But how often our special meetings, time and energy are devoted to reviving the church! We drill the church and labor with the membership as though an extra shout in the prayer-room or some formal saint resurrected to his spiritual duties were the great end desired. The praying of the people is a plea for more spiritual power and greater devotion and full consecration, with a parenthesis or two about some sinner out on the street somewhere who ought to be saved, but probably never will be. Then comes the invitation to seek Christ. Is there any sinner here? Probably not. It would be a strange thing if there were in a meeting so selfishly saintly. If there is any sinner, let him come forward. He doesn't come. But this meeting must have the appearance of doing something. So let the church come. "We are not what we ought to be," "We must come forward and be prayed for." We have (so have you) known that programme to be carried on for two or three weeks, and then the revival closed and the church conscience had rest. They didn't determine to have a revival. They had just what they elected to have. They had a good time and reported the church quickened and some backsliders reclaimed. But there are sincere although mistaken men who say the church must be united and ready before we can do anything with sinners. Do such operators ever succeed in getting the church ready or catching sinners either? Such a plea always sounds like an apology with which to defer an action the issue of which seems to the leader doubtful, or to cover a disgraceful retreat. There is no way to prepare a church like setting out in the sermons and with what few laborers we can command directly for the salvation of the unconverted. If instead of marching the membership to the altar and back again, standing them upon their feet and hurrying them on to their knees with thoughts of themselves in their hearts, we would urge them to pray for their sons and daughters and husbands and parents with scarce a thought of themselves during the whole meeting, if we would send them forth two by two into every street and lane and habitable part of the city and town to urge men to come to the Cross, we should discover the secret of leading the church to full consecration and at the same time make them instrumental of gracious revivals. The men who wait to get the church ready seldom have revivals. If they do, it is an accident, and generally comes off to their surprise before the church is ready; for who ever yet saw a church all ready for a revival? The man who waits, who drills, reviews, parades and expatiates on approved tactics, reports "All quiet on the Potomac." He who determines to take Richmond any way, if it requires all summer,

crosses the Rapidan and pierces the Wilderness. Determine to have a revival. Wherever great revivals have occurred, as a rule, a few with the pastor made up their minds to have their neighbors and the stranger at their gate converted. The proposition to hold a protracted meeting will not do it unless we determine to protract the meeting without regard to time, expense, or labor, until it is crowned with success. The observance of a week of prayer will not answer. There is very much in the appearance of a farce in the hurried manner in which many churches hasten through a week of prayer. It is generally a weak week of prayer, and that is the end of the revival campaign for that year.

The church never goes into an earnest contest until committed, until all ifs and guesses are canceled. We need to burn the bridges behind us. It is astonishing how soon the work moves after such a settled purpose seizes a few even in a society. The instance is yet to be recorded under the Holy Ghost's dispensation where the bridges were burned. Sinners don't listen until persistent praying and labor have brought the Holy Ghost into their hearts, and an earnest church has taught them the value of religion. Experiments—trying to see if we can have a revival—are not in order. "I will not let thee go," broke a hip, but commanded a God. It pays to risk a hip, to go into the contest with the proposition, "We must and we will," with a faith that "laughs at impossibilities, and cries it shall be done;" which, if the work is not accomplished in the second or fifth week, still says with full confidence in the Source of all spiritual power and an increasing passion for the unsaved, "It must be done!"

5. When we decide to have a revival, determine to have nothing else. Suffer no diversion, be interrupted by the interposition of no other interest. It is highly important at such a time to keep straight away about this one thing, and it is excusable to even let other matters sometimes go by default. We have known most excellent meetings brought suddenly to a close and the accumulated force of a three weeks' campaign entirely frittered away because some well-minded but ill-advised persons of the society, anxious about physical interests, must have the vestries for an antiquarian supper or concert, or the audience-room for a star course of entertainments. At all such times a minister will need the graces of a humble shrewdness and a pious courage to send all suppers, lectures, concerts and apron festivals on to the sidings and lock the switch bars, that he may hold the main track clear through to the station. And after he gets the track he will do well to run for the farthest station on the line. We must keep the way clear for revival work, whatever else suffers. If we will permit it, the whole year will be occupied and the entire energy of the church engrossed with inferior interests. A pastor who is the party to such a state of affairs is much like a captain on ship-board who would set the crew to polishing the brass mountings and painting the smoke-stacks when the storm is thundering against his bows and the night is shutting in upon him.

THE PRESIDING ELDERSHIP.

BY REV. W. R. GOODWIN, D. D.

There can scarcely be any doubt about the action of the next General Conference on the presiding eldership question. That is, there doubtless will be some action, some modification. While less has been said publicly in the West than in the East, it will be seen that the Conferences have not instructed their delegates, and more will be found favoring some modification than the people generally look for. Not that the people do not want any change, but because none have been pledged to any certain cause. The West has some peculiarities that the East does not fully understand, but in the present work there ought to be a mutual understanding, and if the East wants us to help them they must help us.

In the Conference from which I write we had a presiding elder whose unbroken term reached to fifty years, and some of his successors in this and adjacent Conferences are following in the way their fathers trod. Now, suppose we get an elective presiding eldership, is there any reason whatever to doubt that these men would be elected and re-elected to that office? Have they not been able to be elected term after term to the General Conference? If so, why not to the office of presiding elder? The very influence of the long continuance in that office gives them, *ex necessitate*, would be used in their election to that office. Possibly but few in the West have

more persistently advocated an elective presiding eldership than myself, and yet absolute facts have compelled me to confess that this elective plan would be a practical failure without the changing of ¶162 of the Discipline. If it were made to read thus: "After which he shall not be appointed to any district for four years," etc., then the elective principle might succeed in giving us some new men. But as it now is, the longer a man is in the office of presiding elder the better are his chances for election to General Conference, and the more certain the committee on the itinerancy is to be largely composed of presiding elders. In this (Illinois) Conference we have six clerical delegates, and only one of them comes from the pastoral ranks. Whether four of the others would have been elected if they had not been presiding elders we dare not say, for they are all honorable and competent men; but in other Conferences men are sometimes sent to the General Conference because their office elects them. Long continuance in the office brings the incoming classes of young men under obligations, and gives the incumbent great influence in local and general questions.

We will not stop now to discuss whether a few men in any Conference should bear all the burdens and suffer all the privations incident to the presiding eldership, or enjoy all the influence and all the advantages to be derived from that office. That cake ought to be cut so as to go around to all the company. In the East this matter may not be of any special interest, but in the West it must be settled before an elective presiding eldership can work. The Bishops would probably favor this revision of ¶162, as it would relieve them of the necessity of refusing to continue any one man in the office beyond four years. Let the pastor's term be definitely fixed, and also let the law fix the limit of the presiding elder's term, and then there will be a uniformity of administration, and friction will be avoided. Thus no preachers would monopolize the office, no one would grow stale in the routine work of that office, and a freshness would be given to all departments of the work. Let Drs. Wise and Cummings and others carefully look into this question, for it certainly should be the first one acted upon. Fix the tenure of office, and give us uniformity of administration. Let all fare alike as the pastors now do. Shall we of the West hear from New England on this question?

Dedart, Ill., Jan. 22.

AN OLD PREACHER'S LETTER.

MR. EDITOR: I am just now suddenly "sent to the rear," in thought at least, by the reception of a letter from an aged, honored and beloved co-laborer in the old Maine Conference of the M. E. Church, which, though a private letter, I propose to lay before your readers. I know my old friend will scold me, but I am sure he need not be ashamed either of the sentiments or of the chirography; the first honorable to both head and heart, while the last is almost equal in legibility to my own. (Here your typo will drop her composing stick, pying its contents, and exclaim, "Legibility, forsooth! There is all the difference between the two hands that there is between the track of a spider which has just crawled out of an ink-bottle and small caps.")

But to go back. It was a beautiful Sabbath morning in early June, A. D. 1828. The sky was cloudless in its azure blue, and the breezes were yet in their profound repose. I was in the shop where I worked, and had made my preparation for church, and had just been to the Court House, not five rods distant, and rung the first bell for the Unitarian service held in that building. At this period—yet it seems but yesterday—there was but one church in the town. The little handful of Methodists worshiped in the new brick school-house on Union St. A great revival was in full progress, pervading the entire community, when suddenly, and to our great grief, our minister, Rev. Moses Hill, still living, was stricken down with a fever. The question of a supply was the question then with us. In those old times no laborers were found standing "idle in the market place," but all were busy about their Master's interest. Well, we got on for a time, by the aid of local and other preachers, until this time of which I am writing—a period of two months or more.

There I sat reading and waiting, wondering who would preach for that day. Then clangs the first parish bell, and I lock up and run into the court-house and send out what the mass of the population regarded as a heterodox call to worship. No sooner did I see the fine, portly form of Rev. Mr. Hantoon ascending the steps of the desk, than hanging up the bell

rope, I sped away to the school-house. The service was opened before I entered, and the choir and congregation were singing the first hymn. In the desk sat a stranger. He rose to read the Scriptures—a tall, finely-formed man, with a good, fresh, English face, large, expressive blue eyes, and a noble brow. He gave us a good, sound gospel sermon, earnest and impressive; and never mentioned Darwin, Huxley, Spencer or Mill. Indeed, the first named, Darwin, was a mere lad then, cultivating his piddle of polliwogs, expecting to develop a flock of gossings; while Huxley was watching an exhausted glass globe, hermetically sealed, expecting to see springing up in it a small palm-tree, thus producing something from nothing.

The man in the desk above alluded to, was Charles L. Browning, the writer of the following letter, now 82 years of age. He has spent his life and strength in the interests of the M. E. Church, and I am sure I need not commend him and his queenly English wife to the attention and esteem of your readers in Maine.

M. TRAFTON.

DEAR BROTHER TRAFTON: I have just been reading your Nantucket letter. We have read all your letters which have appeared in the HERALD, and as you have furnished us with so many, I thought I would send you a few lines, at least. With some of your articles we have been amused; with others, we have been led to reflect on scenes in by-gone years, when we were in the habit of visiting that little paradise at Pittston, and enjoying the hospitality, the counsel and prayers of those dear old pilgrims, Father Young and wife. How many protracted meetings I have attended with Bro. S. Bray and Father Young; and when I had them with me I always expected to have something accomplished, and was never disappointed.

Nearly all my old associates in the ministry in Maine have passed away; their reward. Time glides swiftly away; yes, more than a half century has passed since I first saw your youthful, smiling face in Bangor. I came to Bangor early in June, 1828, direct from Devonshire, England, fifty-one years ago last June.

My wife and I thought that you and your wife would like to know where we are, how we are, and what we are doing. We are living here at Hampden, a few rods below the lower village on the Wintertown road. We occupy a place that has been the residence of a number of Methodist preachers, consequently we feel that we are on Methodist ground. For two years past the Methodist church here has been prospering, and many members have been added thereto. We are both the subjects of growing infirmities. My hearing is very defective. I can hear but very little that is said in our meetings. My eyes grow weak, and these long, cold winter days in Maine bear hard on old age; but when the spring opens, the sun shines, and the ground becomes warm, so that I can go out and work in the garden, and breathe the fresh air, I feel quite invigorated. I have no cause for complaint, but much cause for gratitude to God, the merciful Giver of every blessing. Neighbors now seem to regard me as an old man. Well, I was 82 years old on the 15th of December. Mrs. B. frequently complains of rheumatism and neuralgia, and sometimes does not sleep more than two or three hours of a night; but on the whole I think she is well for one of her years. I am sorry to say that she has to spend more time around the cook-stove than she ought at her advanced stage in life. But I can see no way of escape. Some say better wear out than rust out. Had the avails of the Book Concern been appropriated according to its original design, it would have added much relief and comfort to many an aged, infirm and worn-out superannuate and their widows; but it has been turned in a different channel.

And now I want to say to you, Brother Trafton, that if my wife and myself live together until the 24th of February, 1880, we shall have been married fifty years. As golden wedding visits on such occasions seem to be the fashion and order of the day, our friends talk strongly of making us such a visit; and as you hold the pen of a ready writer, won't you please put pen to paper, and send us something, either prose or poetry, to read, to instruct, or to amuse the company.

Mrs. B. frequently speaks of one who has for many years been your "helpmeet" and beloved companion. How much she would like to see her, and enjoy her company, and talk of by-gone days! When you make your next visit to Maine, take your wife with you, and make us a visit, and you will find the string under the door, and a cordial and hearty welcome inside. But I must close by presenting our united love to Sister Trafton and children, and accept the same yourself.

CHAS. L. BROWNING.

P. S. I should have said that we were married on Feb. 23, but as that happens this year on Monday, we postpone the meeting until Tuesday.

Hampden Corner, Me., Jan. 13, 1880.

LETTER FROM BALTIMORE.

The news of Bishop Haven's death threw a shade of sorrow and gloom over many of his friends and admirers in this city, and the most appropriate action was taken by the Preachers' Meeting, and resolutions were offered expressive of his great merits and loss to the Church. Several addresses were made by the ministers, and the vote was almost unanimously endorsing his views and action.

Rev. Dr. William Butler, late missionary to Mexico, has spent two Sabbaths in this city, preaching to crowded con-

gregations in several churches. His object in this visit is to assist the Freedmen's Aid Society, and his appeals for this cause have been both pathetic and masterly. His impressions of the colored race in the South, as he found them during his late visit there, are full of interest and ought to arouse much sympathy for his cause. Not only has Dr. Butler been preaching, but he has been soliciting money to build the new Centenary Biblical Institute in this city, toward which Rev. J. F. Goucher, a member of the Baltimore Conference, has already donated about \$12,000 in property and money. He has also referred to the mission work in Mexico, which is ready to be organized into a Conference.

The Baltimore Conference will soon be held in this city, and the place selected is Madison Avenue Church. The preachers are busy preparing for its approach, and the missionary and other benevolent collections, it is expected, will be in advance of last year. Three or four of the ministers must change in this city, and some others in Washington. Rev. Thomas Guard is expected at Mount Vernon Church, and Dr. Naylor at Madison Avenue. There are some churches which are trying to have transferred men, but their prospects are not very good, as the Conference can spare a dozen men better than have any accessions. An effort is in progress just now to raise funds for the Preachers' Aid Society, and a course of three lectures is to be given on its behalf.

Although many of the readers of the HERALD live hundreds of miles away, perhaps a few personal and local references may be of some interest. During the last few weeks a number of the oldest inhabitants of this city have been called away. Jacob Hiss, Jr., one of the oldest Methodists in Maryland, died at the age of 87 years. He was the oldest of a family of sixteen children—eight sons and eight daughters—and father of Mr. Philip Hiss, whose son, Wm. J. Hiss, married Bishop Ames' daughter. The family are numerous and long-lived. Mr. Hiss was one of the Old Defenders of Baltimore in 1812. Only a few days ago, Col. Nicholas Brewer, another of this worthy band of men, died at an advanced age and full of honors, both as a Methodist and a citizen, who stood high among the Masonic fraternity. Major Joshua Dryden, another of these Defenders, who did brave work at the battle of North Point, died about one year ago. He was a leading member of the Mount Vernon Church.

It is just one hundred and fifty years since Baltimore started into being, and from that time till the present it has made steady progress, until to-day it contains a population of over 350,000, with all the advantages of a great city. Its schools, colleges, churches and benevolent institutions are many and costly. The Young Men's Christian Association of this city has Mr. Bliss working in connection with it. The Home of the Aged of the M. E. Church has held its twelfth annual meeting, and reports great progress. The building is one of the finest in the city, and is out of debt. The Independent Methodist movement is making some progress, and has started a new weekly paper, called the *Independent Methodist*, in this city. There are now eight churches of this society in Baltimore. The *Baltimore Methodist* has a long editorial on the death of Bishop Haven; and has published Dr. Lanahan's letter in reply to Bishop Harris, on the first page, occupying over three columns. The editors take no side in this old agitation, and the church papers are generally likely to let it alone. This city is being threatened with small pox, and considerable excitement has prevailed. Dr. J. P. Newman, of New York, has been visiting and lecturing in Washington, and was the guest of many friends at Metropolitan, where he was pastor several years.

LEX.

Our Book Table.

Orange Judd & Co. issue a special edition of the *History of the Mexican War*, prepared by one of the most accomplished scholars of the day in this branch of natural science, Mr. G. Brown Goode, as the fifth annual report of the Commissioner of Fisheries. The work, in this revised edition, has been brought down to the present time. Prof. W. O. Atwater, of Wesleyan University, adds an account of the agricultural uses of fish. The volume, an octavo of 529 pages, is illustrated with thirty plates. The exhaustive history of this familiar and useful fish, its habits, the great business it sustains, the fishing apparatus, vessels, grounds, shore establishments, and uses, with all the statistics involved, are accurately given, and will afford interest to the intelligent reader, as well as to the trader and to the farmer.

The volume gives an impressive idea of the importance of the work now carried on along our shores, under the supervision of the national Commission upon Fisheries.

THE MAXIMILIAN OF CHRIST, by Thomas Hughes, Q. C. Boston: Houghton, Osgood & Co. 16mo, price \$1.00. The author of "Tom Brown's School Days" gives here a more serious, but not less interesting, volume, than some of its predecessors. He found that a body of young workmen, connected with an educational institution, in whom he was interested, were inclined to form a new Christian Association, on the ground that the religious views held by the existing society were not manly in their estimation, but that really their objection was to the ordinary profession of religion, and that they looked rather to physical development and the practice of the humanities for their expression of religious faith. This volume is a quite successful effort to exhibit the true tests of a manly character, and to show that they are to be found in the life and character of Jesus Christ and His teachings. The book is an excellent one. We heartily counsel our young people to read it.

How TO LEARN SHORT HAND; The Stenographic Instructor. An Improved System of Short-hand Writing, by Arthur M. Baker. Paper covers, price 25 cents. New York: S. R. Wells & Co., 737 Broadway. We cannot speak as an expert, but we are sorry to say, in reference to this little manual. We sincerely regret that in other less burdened hours, we have not made ourselves familiar with

some practical form of short-hand writing. It would be now of inestimable service to us. We would like to see our young ministers and readers to add this to their accomplishments. The present work seems to be a successful effort to embody the best features of existing systems, to divest the study of any unnecessary details, and to enable the student, without a teacher, to become a proficient in the verbal reporting art.

George Munro, 17 and 27 Vandewater Street, New York, issues his American reprint of the *Contemporary Review* and the *Nineteenth Century*, for January, 20 cents each, and \$2.25 per annum. Both of these substantial periodicals have a list of articles of great interest. The *Contemporary Review* has an excellent review of the late works upon England in the Eighteenth Century. John Stuart Blackie considers the political condition of the United States, and Land Laws. Prof. Caldwell reviews Herbert Spencer's *Laws of Ethics*, and Matthew Browne the *Letters of Charles Dickens*. Prof. Lotze has a valuable paper upon Philosophy in the last forty years. T. S. of St. Petersburg, gives a very interesting sketch of Contemporary Life and Thought in Russia. In the *Nineteenth Century* we have a vigorous paper upon the American Reviewer, and a discussion of Geo. Canning, and a discussion of Athletics in Public Schools. The article first to be read is a characteristically able and witty one by W. H. Mallock, on a sharp and vigorous answer to his American reviewer, and to the English lady, Miss Bevington, who attacked modern atheism against his attacks. Why Mr. Mallock entitles his article *Atheistic Methodism*, we cannot for the life of us see. But the answer is complete and satisfactory.

SILVER IN ITS RELATION TO INDUSTRY AND TRADE, and the Danger of Demonetizing it, by William Brown, M. A., Lovell Printing and Publishing Co., Price 60 cents. This is an ample and enthusiastic discussion on the affirmative side of the silver question. It gives, also, a review of the proceedings of the United States Monetary Commission, of 1875, and of Francis Bowen's Minority Report. The little volume is one of the able and thoughtful discussions of this somewhat difficult problem. Its argument is presented in a very plain and untechnical form, and the general reader will find himself interested and instructed by its well-considered pages.

The American Book Exchange is continuing its work of publishing standard books at amazingly low prices. It is now issuing a very attractive small edition of Gibbon's *DECLINE AND FALL OF THE ROMAN EMPIRE*, with Notes by Dean Milman, for 50 cents a volume, complete in five volumes. We have received Vol. I. It is printed on fair paper, in clear type.

The Harpers issue, in their FRANKLIN SQUARE LIBRARY, "Memoirs of Madame de Rénusat, 1802-1808. Part I." Madame de Rénusat is a lady-in-waiting to the Empress Josephine—an accomplished woman and a skillful writer. She gives a vivid picture of the inside of court politics in this most eventful period. "Queen of the Meadows: A Novel," by Charles Webb, "The Great History of England," by Mrs. Oliphant, "The Munster Circuit: Tales, Trials and Traditions," by J. R. O'Flanagan, "Nell On and Off the Stage," by B. H. Buxton, "Sweet Nell," by Mrs. F. B. Baker, "James Rice and Walter Boswell," "St. John," by the author of "Anne Dysart."

THE SYSTEM OF MORAL SCIENCE, by Laurens P. Hickok, D. D., LL. D., which for many years has been used as a textbook at Amherst, and other colleges, has been thoroughly revised under the supervision of President Julius H. Seelye, D. D., LL. D. The new edition has the same general characteristics, the present edition has been almost entirely recast, the reviewers clearing up certain obscure points, and removing the occasions of possible well-founded criticisms. The work is greatly improved as a textbook. Ginn & Heath, Boston.

The publishers, I. K. Funk & Co., New York, send us the bound volume for 1878-9, of their *Preacher and Homilet Monthly*. It makes a stout octavo of 724 pages, and is sold in this form for \$3.00. We repeat what we have said before, that this periodical is far superior to any publication of the kind heretofore in the country. It gathers a large amount of well-reported fresh sermons, and adds a well-condensed and varied miscellany of pulpit incidents and homiletic suggestions. The monthly magazine is published at \$2.50 a year. The last number for January is fully equal to any of the preceding issues, and gives good promise for the year to come.

We have received, through Lee & Shepard, LARDA: A Romance of Ancient Egypt, by George Ebers. From the German by Clara Bell. Part I. Published in New York, by William S. Gottsberger. Dr. Ebers is one of the leading German Egyptologists. From personal inspection and study on the ground, he has made himself acquainted with the ancient Egyptian character, philosophy, religion, social and domestic customs. In these interesting volumes he has sought to follow closely the data of history, and in a well-conceived and carefully worked-out story to give a vivid picture of ancient Egyptian life—manners, festivals, worship and superstitions. The German and English critics have received the work with unqualified praise.

The *Library Magazine* for January begins the new year of this neat and very cheap monthly. It is published by the American Book Exchange, price \$1.00 a year. The present number has 192 closely-printed pages, in fine, but not type. It has thirteen well-selected articles from the late issues, chiefly of the leading English reviews and quarters. It gives the cream of the periodical press, at small cost.

Dr. Appleton & Co. publish, in their New Handy Volume Series, GREAT SINGERS, by George T. Ferris. Price 25 cents. This little volume contains full sketches of seven noted lady singers, commencing with Faustina Bordoni, and ending with Henrietta Watson, a name very familiar to the American lovers of the art. These sketches are well written, and will be read with interest by students in music and appreciators of the entrancing art.

From the same house we have SYLVAN STORME: A Novel, by Sullivan Hawthorne. Price 25 cents. This story of Mr. Hawthorne has met with great success in England, and is placed at the head of his works for the intellectual power and dramatic skill displayed in it.

Oliver Ditson & Co. publish a fresh song-book for temperance societies, entitled TEMPERANCE JEWELS, by J. H. Tenney and E. A. Hoffman. Octavo, 19 pages. There are ninety songs, which seem to be well selected, and the music is commended by experts.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Tulips, by Heinrich Lichner; Enchantment March, for the organ, arr. by W. F. Sudds; Lake Ontario Quickstep, by Charles E. Demme; The Bird in the Wood (Der Vogel im Walde), with German and English words, by Wm. Taubert, Op. 158, No. 1.

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ZION'S HERALD.

THURSDAY, FEBRUARY 5, 1880.

Nothing can be more simple, impressive and comforting than the ordinance of the Lord's Supper, received as it was given, as a memorial of His passion and a prophecy of His coming again. The moment this touching sacrament is made a mass—a fresh sacrifice of our Lord himself—it loses all its original significance, and entails, as a necessary result, upon its administrators and participants the most unwholesome and ridiculous sentiments and customs. The ritualistic sacrament appears all the more absurd in the instance of High Church Episcopalians. We noticed the other day that an Episcopal priest publicly licked the plate which had held the wafer, having eaten all that was left, so that all the consecrated crumbs should be received, and nothing remain over for an unhallowed use. How little this seems like the Lord's Supper of St. Paul! In Sussex Co., England, in the parish of Horsham, one of these unfortunates created quite a sensation at the parish poor-house. On New Year's day, his chaplain, Rev. J. F. Cole, administered the sacrament to several sick and aged persons. Unfortunately one trembling old lady, in receiving the cup, spilled some of the wine upon her apron. She was greatly agitated, and instead of quieting her mind with a sensible word as to the spiritual character of the ordinance, and the trifling nature of the accident, he at once proceeded to the most solemn and silly performance of destroying, by fire, "the portion of the apron on which the consecrated wine was spilt, in the presence of the porter." The master of the work-house, very properly, made a complaint against him before the guardians, for the destruction of public property. But what a perversion is all this of that "last supper," and the tender words of our loving Lord when He took the cup that He had blest, and as Mark records the incident from the lips of Peter, "gave it to them; and they all drank of it."

Father Scully's flock in Cambridgeport are far from resting contented under the priestly tyranny and intolerance which he and his assistant have exhibited. An influential body of them held an indignation meeting in a public hall last week, at which an address to the Archbishop was read. It affirms that the proceedings of Father Scully and his assistant, Monday, have been of such a nature as to "bring their church into contempt among their own people, and to drive many out of the parish and to other churches." The Catholics are often commended undeservedly for their free church sittings. These disaffected members say that the priest has so raised the price of the pews, that portions of the attendants are kept away from the service; that he disgraced and ridiculed those who were unable to pay for "admission to early mass, which formerly was free." On one occasion Father Munday had added to the litany, "Holy standers in the aisles, pray for us; holy porches, pray for us; holy vestibule, pray for us!" (Referring to those who were unable to pay for pews, and stood outside of them in the service.) This is Catholic regard for the poor! One of the speakers intimated that if they received no redress at the hands of Archbishop Williams, they had one effectual resource left; they could "button up their pockets and keep their hands over their wallets; then they (the offending Fathers) would go." American air is unwholesome for priestly tyranny.

The charges against Indian Commissioner Hayt, urged by General Fisk, have been amply sustained, and he has been peremptorily discharged from his office by Secretary Schurz, with the concurrence of the President. Mr. Hammond, late an Indian inspector, confessed to General Fisk the most damaging irregularities to which he was accessory at the instigation of Hayt, both in reference to certain mining schemes in account of which Indians had been driven from the reservations, and in forcing out of service by false accusations honest agents, like Mr. Frost, who stood in the way of their nefarious plans. Hon. A. C. Barstow, of Providence, a gentleman heretofore much respected, connected with the Indian Commission, whose bitter opposition to, and even persecution of, Mr. Tibbals and his humane and Christian endeavors

in behalf of the Poncas, excited much surprise, also acknowledges, in a letter to General Fisk, that he had himself held contracts for Indian supplies under the name of Anthony Hotchkiss, although he insists that the business transactions were open and honest. This Indian business is a wretched affair every way. Its opportunities for fraudulent money-making seem to have morally poisoned nearly all that have enjoyed them. Now is the hour for a radical change of policy, for the winding up of the tribal régime, and for the generous and Christian provision for the physical, mental and moral wants of these men, native to our land, and having special claims upon both our humanity and our piety.

The "Pocasset horror" has reached the only rational termination that could have been expected. It has been properly taken up out of the blasphemous hands of the foes of revealed religion, who have sought to discover in the ravings of Freeman the legitimate effect of Biblical faith, and remanded to its appropriate cause—a simple and not uncommon instance of abnormal mental action. After a very thorough examination by medical men, expert in diseases of the brain, Charles J. Freeman is declared, in their concurrent and unhesitating testimony, to be a marked case of delusional insanity. They all unite in a confident assurance that there is in his strange utterances no simulation of insanity. He scouts the idea himself of his insanity. He looks upon himself as the embodied Christ in His second coming, and the offering of his child as a necessary additional act of atonement to secure the salvation of childhood. While his conversation is logical and Scriptural, his impressions are as wild as those of a raving maniac. Judge Morton declared that he was fully convinced that the prisoner could not intelligently plead to the indictment, and in the proper disposition of the case was to send him to the Insane Hospital. This will be done.

NILILISM.

The Nineteenth Century for January has an interesting and somewhat startling paper upon Russian Nihilism. The paper has a practical value, as public attention is often called by the events of the day to the progress and proceedings of this mysterious association. The attempts upon the life of the Emperor of Russia—especially the late monstrous plan of mining the railroad and blowing up the train in which was the Czar, just before his reaching Moscow, which only failed of its object by the change of cars on the part of the Emperor—the shooting of high officers of the government, the terrible incendiary fires in the chief cities of Russia, the singular trial and acquittal of Vera Sassoulitch—a young female medical student—for the attempted assassination of General Trepoff of the Imperial Staff, the summary arrests and trials, and the severe punishments which have been visited upon thousands of persons supposed to be connected with this society, naturally awaken a desire to understand its origin and peculiar tenets.

The Nihilists are ordinarily associated in the minds of American readers with the various bodies of European socialists—the Internationals, the Communists of France, and the Social Democrats of Germany. All these bodies are more or less inimical to the existing political, social and religious establishments. But they are comparatively harmless, with their combinations against capital, their constant tirades against governments and the priesthood, and their revolutionary threats and endeavors, compared with the secret association now spreading all over Russia, with members, sympathizers and collections of money, in various parts of Europe, to aid the movement and succor those that have to fly for their lives from the surveillance of the police.

The original teacher of the Nihilistic doctrines was Michael Bakunin, a member of a wealthy Russian family favorably known at Court, his near relatives filling high offices in the army and government. He was born in 1814, was educated in St. Petersburg, failed of securing the army promotion he desired, was embittered against the government, and commenced the study of philosophy. He soon became the head of a club established for the discussion of social Hegelianism. He accepted and promulgated the most rabid socialist views then prevailing in France and Germany; visited Paris and associated with its communistic leaders; went to Prague and attempted to excite a revolt against the Austrian government; would have been put to death in Austria, but was surrendered to the Russian government and imprisoned at St. Petersburg. When Alexander became emperor his punishment was commuted to banishment to Siberia. Thence he escaped to America and Great Britain. In the latter country he devoted himself to writing "incendiary articles in a Russian newspaper, and issuing pamphlets which were secretly distributed throughout the Russian empire. On the fall of the French empire he was a busy actor and writer among the socialists and communists, and until his death, which occurred but a few

months since in Geneva, he passed his time in France and Switzerland, preparing and promulgating seditious, revolutionary and demoralizing literature, and receiving and indoctrinating disciples visiting him from his native country.

The principles of this shocking conspiracy, as expounded by the master himself, involve simply a return to social chaos. Bakunin styles his rabid and poisonous outpourings "a new gospel," which, he affirms, is to penetrate to the ends of the earth. "It admits of no half measures and hesitations. The old world must be destroyed and replaced by a new one." The mission of the Nihilist is "to destroy the lie," and the blasphemous teacher affirms that the beginning of all these lies is God. "This God is nothing but the personification of absolute tyranny." He exhorts his followers "to tear out of their hearts the belief in the existence of God." This is the first lie; the second is Right. Right is a fiction, he declares, which has been invented by Might. It is simply a lying fiction which they should no longer endure. Having conquered this lie, "what are called science, civilization, property, marriage, morality and justice will snap asunder like threads." Indeed, they will, without doubt! "Conscience," he says, "is a mere matter of education. Nothing in the present state of social organization can be worth much, for the simple reason that our ancestors instituted it. Every religion is useless. We Nihilists say, 'No law, no religion—Nihil! Let us cast off this garment of law, for it has not been made according to our measure, and it impedes our free movements. Hither with the axe, and let us demolish everything. Those who come after us will know how to rebuild an edifice quite as solid as that which we now feel trembling over our heads.' He advocated the assassination of kings, that the people might become accustomed to feel that to kill a man guilty of the abuse of power was no more wrong than to execute a poor beggar who had been tempted by hunger to commit murder. In their proclamations, secretly distributed, the Nihilists teach that "the only revolution which can remedy the ills of the people is that which will tear up every notion of government by its very roots, and which will uproot all ranks of the Russian empire with all their traditions."

These views—the destruction of all law and government, secular and sacred, the annulment of all relations, the desecration of all holy things and divinely-appointed ordinances, the general disintegration of the race, and the enthronement of anarchy and lust—have been uttered in newspaper articles, in the constitution and by-laws of local associations, enforced by awful oaths and barbarous rites, embodied in works of fiction, and circulated with extraordinary profusion among all classes in the community, especially among the students in the Universities in St. Petersburg and Moscow. Such awful seeds of irreligion, vice and lawlessness, sown amid such an half educated and Christianized population as Russia, and especially among the susceptible but untrained minds of her educated youth, can but produce the most disastrous results. The poison is constantly spreading without the correcting presence of a vital Christianity. The Greek Church is powerless to stay this tide. The present necessarily repressive system of the government can only hold the revolution under temporary restraint. The social earthquake must come, unless some providential door opens for the wide spread of the Holy Scriptures and the preaching of the pure Gospel of the Son of God in this great empire.

THE AWAKENING OF THE EAST.

We are accustomed to consider the Asiatic world as stagnant, or asleep, except so far as its interior military disturbances are concerned. Our travelers and missionaries know better. If you magnetize one end of a needle, the other end becomes so by "induction" from the atmosphere, or other environments. While the chief impulses forward, now acting on humanity, seem to be in the Western world, the old, dead East is becoming galvanized into energy and motion, and at a rate which hardly seems to be apprehended by the West. At a late meeting of the British Evangelical Alliance, in Edinburgh, Rev. Dr. Mitchell said, in an eloquent speech, "We speak of the 'awakening of the nations' in the West. But the great awakening of the nations is to be seen yonder, in the distant East, where more than half the human race is beginning to shake off their immemorial sleep." We all know how it is in Japan; and yet Japan seems an anomaly to us in this respect; as if all the laws of traditional influence were there suspended or reversed,

and we wonder what the strange national eruption can come to, though we see that every new tendency is upward. Japan does, indeed, move faster than the rest of the East; but all the East is in more or less similar motion. The early civilization, and then the strange arrest of all progress, in China, are two of the most anomalous facts in history, and have been insoluble problems to Western thinkers. When all the West was in the night of the Dark Ages, China had the mariner's compass; had gunpowder, investing civilization with military superiority over savage warfare; had paper, for literature; had the art of printing; had, in fine, the most advanced civilization then in the world. By some mysterious cause she suddenly paused, and we have long considered her stagnant, if not dead. But China has entered the race of nations, and General Grant wrote, last year, from one of her ports: "You have been here and know the scenery and people as they were a few years ago; but if you could be here now, it would be hard for you to realize the change that has taken place. Travel through any part of the interior is as secure for the unaccompanied and unarmed foreigner as it is in New England. They have a universal system of free schools for male and female throughout the empire as we have in the Northern States of America. They have a military and naval academy, colleges and schools of science on as high a basis of scholarship as our institutions of the same class. In the schools of science, the student must pass a high examination in English to enter, and then his course is six years." The awakened spirit of the age has broken into China; and she can hardly remain behind Japan in progress and innovation. Like Japan she is now opening all her interior to Christianity. At least two-score of her great cities and nearly four hundred of her towns and villages have become mission stations. There are twenty-five thousand of her children in mission schools; and some thirteen hundred missionary laborers, male and female, native and foreign, are abroad in her immense field, preparing to reap the harvest. Her language has the whole Bible, and thus affords it to at least a third of the population of the entire world.

Asia is thus astir in the East, and meanwhile European ideas are invading it, by the British domination in the south, where 30,000 English foreigners govern more than 240,000,000 of natives; building railroads, extending telegraphs, multiplying newspapers, establishing schools and universities, and, above all, converting to Christianity thousands and sometimes tens of thousands a year, by missions. Russia is also bearing European ideas into the very heart of Asia, from the west, by her conquests—slowly, indeed, and by the barbarities of war; but God overrules the worst policies of man. St. John, in the Apocalypse, saw an angel leading the great dragon by a chain. All these causes are shaking the Asiatic world to its very foundations; and Dr. Mitchell is not far from the truth in saying that "Yonder in the distant East is the great awakening of the nations."

What will come of all these mighty perturbations in both East and West?—in all the world, we may say; for even Africa is beginning to see a new era, and is apparently opening as the theatre of great European enterprises. May we not call it an epoch of general resurrection for humanity? But let us bear in mind that no such great movements can take place without immense friction and abrasion. European science cannot enter the great East without shaking and shattering its traditional opinions and customs. Its religions are largely identified with false science; with a form of astrology, for example, which has been, to a considerable extent, a species of astrology. When such antique and sacred ideas once give way—as they inevitably must by European science, even apart from European religion—the Oriental faiths must begin to totter, and no little moral and social confusion must ensue. The intellectual classes of India are turning away from their old faith, but hardly know what to believe. The educated youth (trained in the British colleges for the civil service) nearly all become skeptics. A sort of "rationalism" is spreading among the intellectual classes all over the East, and, indeed, to a great extent among the Mohammedans of Turkey. But this may be an unavoidable stage in the transition from their old errors to new truth. We may hope it is a negative preparation for Christian civilization and faith. God works by means; and the means are largely subject to general laws. No great change can take place without much immediate, apparent harm. The art of printing has been, probably, the most beneficent of inventions—the "art preservative of all arts." But, at first, it threw out

employment hosts of "clerks"—the old copyists of manuscripts. In time, however, it gave employment to infinitely more—to printers, type-makers, press-makers, paper-makers, brain workers. The little "sewing-machine" is essentially a "labor-saving machine;" it threatened to throw hosts of poor seamstresses and tailors out of work; but it has given infinitely more occupation than it seemed at first to take away; for it has really increased the "sewing" of the whole civilized world, by enabling all classes to command comforts, or elegances in dress, which they could not command before. The railroad threatened to ruin the horse market; it has made the horse more valuable than ever. Thus it is, ultimately, with all genuine improvements. The friction, the confusion, which prevail throughout the East, and throughout the world, by the prevalence of new ideas, political, social, religious, should never alarm an intelligent man. He that reads history aright will always hail such advances. They are illustrations of God's own programme for our race.

There is one incontestable generalization—a law we may call it—regarding the subject. All such advances tend, if not to the unity, yet to the uniformity, of mankind, for they are a grand assimilating process; and the resultant uniformity conforms to the type of the particular race, or races, which most influence the assimilating process—that is to say, the most advanced race. Christian civilization leads the van of all these changes; Christian civilization must, therefore, be the type of their results in the Oriental world, and in all the world. This process of assimilation cannot fail to go on with the rapid extension of railroads, telegraphs, steam navigation, commerce, and their ever-increasing international relations. Political ideas, religious ideas, scientific ideas, race along these lines; and thus, as a prophet said, "many run to and fro, and knowledge increases" in a manner which, fifty years ago, would have been inconceivable. Let us pray God, then, that the race may continue to rise, and shake itself from the dust—the dust of the old ages.

Editorial Items.

The Northern Christian Advocate, of January 29, contains an interesting account of Missionary Day in the M. E. Churches of Syracuse, which occurred on the previous Sabbath. Dr. Reid, Bishop Peck, Chancellor Haven, Dr. Draper, Editor Warren, and others aided the pastors on the occasion. The Women's Foreign Missionary Society held a service at the First M. E. Church on the succeeding Monday afternoon. Bishop Peck presided. Dr. Reid, Mrs. J. E. Haven and Mrs. J. L. Humphrey made very interesting addresses. Two ladies called upon the Bishop to relate the circumstances of their call to the work. Mrs. Long, wife of Rev. Mr. Long of the Holston Conference, spoke in a very "tender and womanly way," affecting all hearts. She was followed by Miss Myra Haven, daughter of Dr. E. O. Haven, Chancellor of the University, and formerly editor of this paper. The Advocate says that "she stated with much clearness and force her own struggles and convictions in coming to the conclusion she had formed. She had consecrated herself to the Lord, inquiring, 'Lord, what wilt Thou have me to do?' Then she had gone to her closet, and with her Bible before her, asked God to reveal to her His will. Every passage on which her eyes fell, pointed to the mission field. The Spirit enforced the Word, and now the transaction was done, and she felt that Japan was her adopted country. She should give it her life, be it long or short, for she felt it was the will of God. All eyes were wet with tears as these dear daughters of the Church related their simple and beautiful way their convictions and experiences."

Another meeting, even exceeding this in interest, was held in the evening, at which Bishop Peck ordained Rev. G. F. Draper, a son of Rev. Gideon Draper, whose able European letters are so well appreciated by our readers. Miss Haven is to accompany him to Japan as his wife. He is a member of the present graduating class of Syracuse University; but has already passed his examinations, and will leave for San Francisco in two weeks. Rev. C. L. Long is the son of a member of Holston Conference and a graduate of East Tennessee University; his wife is a daughter of Rev. W. C. Smith of the Northern N. Y. Conference. He was appointed among the later episcopal acts of Bishop Haven to the African Mission. Let sympathy, prayer and contributions follow these devoted young Christian missionaries!

The National Repository for February is a capital number. Miss Henrietta H. Holdich, daughter of our beloved and venerable Dr. Holdich, has a gracefully-written illustrated paper upon "Old Point Comfort." Mrs. Alice C. Hall writes a pleasant article, also illustrated, under the title, "Among the Foot Hills," describing the wonderful scenery of the Rocky Mountains. Our correspondent, Miss M. E. Winslow, has a fine poem. All the original and selected papers are interesting or instructive, and so, also, is the generously-provided editorial miscellany. The editor, in his contribution, complains of the official papers, because they do not discuss questions relating to church

policy, intimating that they are afraid to do so. Well—we have read the Doctor's own daring article carefully through, seeking to learn what is the opinion of one who dares to speak; but we give it up. We rise from our reading without knowing what our venerable friend really considers the wisest thing to be done. It is quite safe to agree with him, for he simply touches carefully and tentatively every side of the chief question open to probable discussion in the coming General Conference. We heartily welcome the editor to our columns, if he has a message to deliver to the Church and lacks an adequate organ. There has been no padlock on Zion's Herald; but it is the height of folly for a man to speak without he has something to the purpose to say.

As we feared, we learn from a letter written by Miss Spencer, that the late terrible fire in Tokio entirely destroyed the beautiful mission homes of our church in that city. The fire occurred on Christmas evening. A fearful loss was raging. The fire broke out some two miles from the mission. The wind being in their direction, the missionaries began early to pack up their valuables and prepare for the worst. After alternations of hope and fear, the wind suddenly changed directly towards them and covered them with showers of flame. They had to fly at once for their lives, the heat being intense. They had their books and chests ready for removal, but could obtain no carriers to help them, all being engaged in trying to save buildings. Such was the fury of the wind and flame that everything was destroyed in ten minutes.

All but seven of the scholars in the mission school had, providentially, returned to their homes that morning for vacation, taking their clothing with them. Shelter and care for the remainder were soon found. The missionary ladies were hospitably entertained by Rev. and Mrs. Amerman and at Mr. Harris' home. Satisfactory temporary arrangements have been made to continue the school and missionary work. The ladies now appeal to the officers at home for advice in reference to rebuilding. The warm friends of the society should make extra endeavors to raise the annual requisite, in addition to the usual annual subscription.

An intimate friend furnishes the following touching incident, not included in the accounts of the last hours of Bishop Haven:

"During that memorable Saturday—Bishop Haven's entrance day into heaven—one shout burst from his lips that I have not seen recorded in any of the loving tributes given to the public. A friend and neighbor, who had recently made some generous donations to church and educational objects, called, with others, to say good-by, and to hear once more that loved voice ere it was hushed forever here. After the greetings, and a few words of cheer and rapture, the Bishop's thoughts sped Southward, and then came his 'Good-by, Doctor. Don't forget our Southern work.' 'Let me whisper a word in your ear,' replied the Doctor, and he whispered—others present knew not what. 'Hallelujah!' was the clear, grand shout of the ascending one. 'One word more,' said the Doctor, and he bowed his lips to his ear and whispered again. 'Amen!' in a full rich tone was the response. After the greetings and partings were all over, and our dear-brother had arisen, I asked the Doctor, when next I saw him, if he was willing to repeat what he had whispered, that brought forth such glad responses, and he replied, 'I whispered first, 'I have just made another donation to our medical college in Atlanta.' And that 'hallelujah' must have repaid the good doctor for the generous amount deposited." Next I whispered, 'And there's more to come.' May the full meaning of that never-to-be-forgotten 'Amen' inspire and influence other noble givers till not only our University in Atlanta be furnished with means sufficient to secure success in all its departments, but the glad day be hastened when the entire South, in all its educational and religious interests, shall 'bud and blossom as the rose.' Allow me to add, in the words of the arisen one, to all who loved him—yea, love him still—'Good-by. Don't forget our Southern work.'"

Mr. George I. Seney, of New York, who gave Wesleyan University \$50,000 last autumn, handed its treasurer securities for \$75,000 more last week; the whole amount of \$125,000 being in first mortgage railroad bonds, bearing interest at six per cent. In a private note to President Foss, Mr. Seney says: "I am only fulfilling a vow made years ago to 'remember Wesleyan University.' I have the highest regard for the college, and most sincerely wish its prosperity. Its history and its faculty (past and present) are an honor to our church and country; and I firmly believe its graduates will compare favorably with those of any college in the land." Of the half-million centennial endowment which the University asked for and needs, three-fifths have been secured. Let all its friends rally and speedily put into its treasury \$200,000 more. Will not New England Methodists endow a Gilbert Haven professorship in Wesleyan University, thus honoring the memory of New England's most eminent Methodist by aiding the Alma Mater he loved so well?

Dr. Wise writes in a private note:—"The death of Bishop Haven seems at times like an agony. The impression it made on the public mind, both in and out of our Church, proclaims the real greatness of the man. The words echo and re-echo when one of the monarchs of the forest falls, but they make only a feeble response when a sapling is felled. I very much regretted my inability to be present at his funeral; but I could not leave home on account of my wife's condition; my consolation is, that in such an assembly of mourners as crowded round his bier, I could not be missed. Giving a Christian interpretation to the term, his death was an apotheosis."

"I saw our dear friend, Dr. Dashiell, a day or two since. I found him pale, wasted and feeble, but resting sweetly in the everlasting Arms. His mind was, however, looking more towards a return to Christian work on earth than to a speedy departure from it. He was very hopeful of recovery because of a relaxation of his pain. But his physician gives

no encouragement to such a hope. In all human probability he will soon join our lately-departed bishop. Well, blessed are the dead who die in the Lord!"

A very interesting memorial meeting in honor of the late Bishop Haven was held at Wilberforce University, Ohio, on Thursday evening, January 22. Bishops Payne and Shorter gave personal reminiscences of the departed Bishop. Reference was made to his visit to the University and the interest he exhibited in its work. Bishop Payne gave many incidents showing the intense zeal of Bishop Haven in the welfare of the colored man. A series of very well written and appreciative resolutions were then read and passed—than which none that have been offered would have been more grateful to the departed.

Mr. J. G. Switzer of the Theological School, Boston University, No. 36 Bromfield Street, Room 43, has become the agent of A. J. Mark's new bird's-eye view of the whole physical appearance of the Holy Land. It is a large, mounted, chromo lithograph, four and a half by six and a half feet in size, presenting every historical height, mountain, valley, water course, shore line, with seas, cities and towns. It follows the results of the latest explorations. Expert Biblical students and travelers in Palestine endorse its correctness and impressiveness. Every Sabbath-school should have a copy. The pastor might give a series of lectures upon it, and the sale of tickets to them, at a small price, would pay for it. It is sold for \$15; but Sunday-schools and clergymen have a discount of one-third.

Dr. Hurst gave the students under his care at Drew Theological Seminary, at Madison, N. J., on Wednesday last, one of his special lectures to young men. It was just such a talk as we have often heard from bishops to entering classes. It was full of the best of most practical and earnest advice. He warned the students, so soon to become itinerants, against many of the evils that now figure against so many ministers—impudence, superfluity in speech, slang, and motiveness. He urged them to commence at once to lay the foundation for future character and usefulness; never to figure for a charge nor talk about money, for himself, from the pulpit, nor while visiting his people. It was well received by the students.

By an inadvertency in writing an editorial in our last issue we are made to say, that in the last Maine Legislature the Republicans were in control of the House and the Democrats and Greenbackers of the Senate. The exact opposite was the true state of the case, as our Maine readers saw at once. The House was in control of the Fusionists, who, out of the candidates voted for, sent up to the Republican Senate the names of Garcelon (Democratic) and Smith (Greenback). As a choice of evils, the Republican Senate elected, as governor, Dr. Garcelon, the Democrat.

The Fortnightly Review, published by George Munro, New York, the American edition, is out and has nine papers besides a continued story by Hardy. It opens with a discussion of the Irish question, by Dr. Nelson Hancock. Henry Duncker has a paper upon "Mr. Gladstone." H. H. Statham gives a professional sketch of Handel; J. W. Barclay, M. P., gives an interesting account of a visit to Colorado; H. D. Traill writes upon "England of To-day," to which the editor appends an extended note. The last paper is upon home and foreign affairs, 29 cents a number. \$2.25 a year.

We noticed the Twelfth Annual Report of Dr. Nutt for the Freedman's Aid Society at the time of the anniversary. It is now published and illustrated with cuts of the educational institutions under the care of the society. It makes a valuable and attractive document. It cannot be read without awakening fresh interest in the great work of educating and elevating our enfranchised fellow-citizens. Every family should receive a copy. Let our ministers circulate it.

J. Fitzgerald & Co., 294 Broadway, N. Y., have commenced the publication of a semi-monthly periodical, entitled the *Handbook of Popular Science and Literature*. The second number contains the very interesting treatise of Prof. John Tyndall upon "The Forms of Water," with nineteen illustrations—a treatise at once instructive and delightful. Others of like character will follow. 15 cents a number, or \$3 a year. Office of publication, 294 Broadway.

A correspondent writes, inquiring where, and to whom, money for the Freedman's Aid Society may be sent. Send to J. P. Magee, 38 Bromfield St., and it will be at once forwarded to the Treasurer. There is no more important or deserving work in the land than that upon which our Church has largely and successfully entered at the South.

The Sunday Library, J. S. Ogilvie & Co. publishers, New York, continues to fulfill its promise of publishing in each number a complete moral story. In the last T. S. Arthur has one of his excellent tales entitled, "Window Curtains." It is \$2.50 a year, semi-monthly, from 10 to 20 cents a number.

Rev. E. P. Eldridge, the pastor of the church at Honesdale, Pa., Wyoming Conference, called at the office last week. He is engaged in a persevering effort to raise the seven or eight thousand dollars now requisite to relieve this much discouraged, but devoted, church from its financial embarrassments.

The Art Amateur for February is out, with its charming art miscellany and profuse illustrations. It treats of all branches of the decorative and pictorial art, and offers monthly sheets of designs for marks and needle work. Montague Parkes, editor, N. Y. The Boston office is at 110 Tremont St.

There is held in Bromfield St. Church, every Monday, from two to three o'clock, by the pastor, a meeting for the promotion of holiness, to which all lovers of Christ are invited. There will be a sermon preached in this church, in memory of Bishop Haven, on Sabbath, Feb. 15, at half-past ten, by Rev. George Prentice, D. D.

The Methodist Advance is a very good-looking and well arranged and edited paper, published at Durham, N. C., Frank H. Wood, editor, in the interests of the Methodists (Church South) of North Carolina. It starts off well.

The corner-stone laying of Chrisman Hall, Clark University, at the head of McDonough Street, Atlanta, Ga., occurred Tuesday, February 3, at ten o'clock, A. M. Addresses were made by Bishop Simpson and Rev. R. S. Rust, D. D.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—After the class-meeting exercises, Dr. Wm. Butler spoke very effectively upon the interests of the colored people of the South. His observations showed that the colored students were preparing for teachers, preachers, doctors and missionaries to Africa. The essay of Dr. Sherman upon the duties of a Methodist preacher to his successor, abounded in admirable truths and suggestions. It was put in his happiest style, and was warmly applauded; a copy was desired for Zion's Herald. Action was also taken towards securing a just Bishop Haven.

Boston Highlands.—The committee appointed to raise the amount of the floating year, have accomplished their work. The whole was \$1,100, all of which is secured. Current expenses to the close of the Conference year are fully provided for. The revival work is still continuing, and with increasing interest; eight new cases were at the altar last Sabbath evening and all were saved.

Boston, Egleston Square.—Rev. B. Lane, fraternal delegate from the M. E. Church of Canada to our General Conference, has been preaching with great power and acceptance. His appointment is a well-deserved honor both to him and our General Conference.

Malden.—Rev. Dr. Butler delivered an admirable address last Sunday evening upon the interests of the colored people at the South. He is meeting with admirable success in their behalf.

Everett.—The ladies' society have paid \$500 upon the debt of the church—the gatherings of the year.

Lynn, Common Street.—Rev. Dr. Butler occupied the pulpit last Sunday morning, and took a noble subscription of \$266.26 to the Freedman's Aid Society. The pastor and three others subscribed \$50 each.

Westfield.—The Westfield Advertiser gives the following deserved compliment to Rev. S. L. Gracy: "His pastorate has been a very successful one, and the whole community will regret the departure of so able and excellent a man. He will, however, be sure to make just as many and devoted friends elsewhere."

West Somerville.—The estate adjoining the Lincoln School was purchased recently, at auction, for this Society. It is an admirable location, has 11,000 feet of land and three buildings, and cost \$4,250.

Cambridgeport, Harvard Street.—A graduation revival is now in progress at this church. Thirteen persons were received on probation last Sunday; two by profession, and four by letter. A deep religious feeling pervades the church and Sunday-school.

Personal.—Rev. Merritt Hulburd is filling the vacancy made by Rev. W. J. Tilley, the recent convert to Episcopalianism at Brandon, Vt.

Marblehead.—So great was the rush for tickets that the place of holding the concert projected for our church was changed to Abbott Hall. May a strong tide heavenward rise to the flood!

Lowell, Worthen Street.—An interesting and deserved surprise was given to Mr. J. M. Spurr, last week, as a large number of his friends invaded his home and presented him with a fine easy-chair and foot-rest. Rev. A. H. Herrick made a very appropriate address.

Ipswich.—Father Joseph Smith, the oldest man in town, celebrated his ninety-seventh birthday, Jan. 12. He loves his Saviour, and is highly esteemed by the oldest citizens.

Fres. Wm. D. Brackett entertained his Fruit-Growers' Association last week at his hospitable home.

Townsend.—Five adults—four of them young men—were baptized Dec. 7. Extra meetings, with the aid of Rev. O. W. Adams, of Shrewsbury, were held the third week in January with encouraging results. The 25th anniversary of the pastor's marriage was fittingly celebrated, Jan. 12. Decorations, refreshments, speeches, and the presentation of silver ware and a purse of \$46 from present and absent friends, made the occasion delightful.

Millbury.—The gracious work steadily progresses. Several new and interesting cases have recently sought Christ, and the audiences are large. Some forty have recently been baptized or joined the class.

Barnes.—Good news from this long feeble bar. There are numerous conversions, including young people and heads of families.

Brookfield.—The pastor's singing class is well attended. Good singing is invaluable.

Warren.—About fifty have been converted within the past few weeks, from ten to fifty years of age. No extra help is called in. The church is alive and hard at work. The work is thorough, promising permanent results.

Springfield.—We are pleased to note the increasing prosperity of the Springfield Silk Company. Extra hands and night work attest the progress of their enterprise. They import the raw material from China. A good deal of religious interest prevails in the churches. At Trinity there are meetings every night. Misses Vining and Arnold were last week conducting nightly services at Grace Church.

Trinity.—Dr. Samuel F. Upham met with a fine reception in his old church. He lectured one evening, and preached the next to delighted audiences filling the church.

Conway.—Dr. Elia preached a memorial sermon on Bishop Haven last Sabbath.

Coleraine.—The donation called out a large crowd and netted \$100 for the pastor.

Shelburne Falls.—Wm. Bray is the lay delegate. The pastor preached the excellent sermon at the funeral of Jacob Haigis, a member of Co. H. of the "Old 10th" of the war times. It was, perhaps, the largest funeral ever held in this place.

Cambridge, Trinity.—Lay delegate, O. H. Durrell.

Andover.—At Lasell Seminary, in addition to her published order for the day, Miss Parlo, a fortnight ago, superintended and explained the cutting up of a side of beef before her class in this school, thus giving the young women the finest chance to become practically acquainted with this essential part of a housewife's duties. A noble side of beef, that would gladden the eyes of an Englishman, weighing between four and five hundred pounds (the kind girls at Lasell eat), lay stretched out before us; and by it, ready to do her bidding, stood two stalwart forms in white, whose jolly faces gave evidence of the good quality of their beef. After a few remarks by Miss P., directing and explaining each step, the knife rendered the entire mass to proper pieces for use—a most instructive and interesting lesson. Dr. Blake, on Jan. 28, gave a demonstration of the internal organs upon a manikin. Lasell is generous in its provisions of the best things, without cost to its pupils.

Wales.—On Christmas eve, the pastor and wife were the recipients of valuable presents amounting to about \$50. On the evening of Jan. 3, the friends of the church made a donation of about \$30; also, on the evening of Jan. 20, quite a number of the friends of the congregation met at the parsonage, and left a purse of \$50, all of which is thankfully received. The church is in a good condition spiritually.

East Templeton.—The M. E. Church in this place is greatly revived. The lost are being found, backsliders reclaimed, and believers made holy. Meetings have been held nearly every night since Jan. 11. The pastor and church are much encouraged.

Hampden.—The pastor and his wife were happily surprised on the night of Jan. 16 by numerous friends, bringing with them provisions and money.

West Springfield.—Jan. 25, the pastor, Rev. L. W. Staples, baptized three and received thirteen into the church. The revival interest is steadily increasing, and the spirit of work rests upon this youthful church.

Ashburnham.—Being personally acquainted with the facts stated by Rev. W. H. Cook in last week's Herald, I earnestly endorse his appeal in behalf of the Ashburnham Church. It is an unusually urgent case, and any contributions to this cause will be worthily bestowed.

C. S. ROBERTS, Presiding Elder.

Full River.—The vestries of the First Church, Fall River, which have been closed for repairs, were opened on the evening of Jan. 22, with a thoughtful and appropriate address by the pastor, Brother Worth, on "The Province of Methodism."

The Quarry Street Church is to have a new organ. A concert given on the 21st inst., to aid this object, netted \$125.

Mrs. Elizabeth Shove, wife of Brother Stephen Shove, an esteemed member of St. Paul's Church, Fall River, died, Jan. 22, after a brief illness.

Death.—The spiritual condition of the church is encouraging. Two recent converts were received in full from probation at the last sacramental occasion, and one was received on trial; others are seeking Christ.

On the evening of Jan. 22, there was a large social gathering at the house of Brother Bailey, in the interest of much-needed vestry rooms; but the occasion was taken to surprise the entirely unsuspecting pastor. At an opportune time a French marble clock, having a "cathedral gong," was "unveiled," and presented to him by Brother Bailey, in a well-expressed speech. The pastor's reply, whatever his words, did not measure up to the requirements of his grateful feelings. As to the people, the act was like them, and they made themselves happy in it. The gift was a truly elegant and valuable article.

Osterville.—The Yarmouth Register of Jan. 17 contains the following: "On Sunday afternoon, Jan. 11, a memorial service, in honor of Bishop Gilbert Haven, was held in the M. E. Church at Osterville. The church was appropriately draped. The choir sang the hymn, 'The Church is the Body of Christ.' Rev. S. Hamilton Day, pastor of the church, pronounced the eulogy, taking as his text, 2 Samuel 3: 38. The sermon occupied nearly an hour. Mr. Day speaking with out notes, and the large congregation present giving the closest attention throughout."

Ludlow.—God is reviving His work here. Twelve men have been converted, five of whom are heads of families; and each of these five has erected a family altar.

Conway.—God is gloriously reviving His work here. Many have sought and found the Lord to the joy of their souls. The labors of Sister Annie P. Clark are greatly blessed.

MAINE.

A good and increasing interest is felt on the Cumberland and Falmouth charges, under the care of Rev. E. K. Colby.

The revival work on Peak's Island is still increasing. Thirteen were at the altar last Sabbath evening, and the work continues at Falmouth.

Rev. J. F. Hutchins has been holding a series of revival meetings the past two weeks in Pine Street Church, and quickening of souls and salvation of sinners is the fruit. The work goes on.

The Biddeford Church is in a healthy religious condition, every week witnessing the conversion of souls in connection with some of the church services. The pastor, Rev. D. W. LeLachur, was made the recipient of an elegant gold watch by his parishioners as a Christmas present. His recent political sermons have greatly stirred the Fusionists, but have met the approval of all loyal men.

The Evangelist reports generous donations to Rev. H. Chase, of Mechanic Falls, Rev. G. F. Cobb, of So. Berwick, Rev. M. C. Pendexter, of Richmond, Rev. L. B. Green, of North Auburn, and Rev. G. B. Hanford, of East Rumford, from their appreciative people.

Last Sabbath was devoted to missions on Mer- cer charge, and after an address by Rev. S. F. Strout, pastor, and Mrs. Keyes, district secretary, nineteen ladies formed an auxiliary of the W. F. M. Society.

The Methodist Social Union met last Monday with the Church at Cape Elizabeth, Pastor, Rev. W. J. Murphy, pastor. This was the largest gathering of the series and netted the society nearly \$100. The topic for discussion, the "Christian Rule of Giving," was opened with an excellent paper prepared by Rev. C. J. Clark, of Chestnut St., based upon Paul's direction: "Let every one of you lay by in store." 1. Every one should give; 2. According as God has prospered; 3. Systematically; 4. Conscientiously. Bro. B. M. Eastman, of Pine Street Church, made some practical suggestions concerning the duty and privilege of giving, and he spoke as one having experience. Rev. D. W. LeLachur made a characteristic address, joining issue with the essays in connection with the rule of the church as binding on all Christians. This address, which was full of points, called forth a response from Brother Clark which kept the interest alive till after 9 o'clock. The supper provided by the ladies of the church was

abundant beyond the wants of the four hundred who were present. The next Union will be held with the church on Peak's Island, the last of February.

EAST MAINE.

East Boothbay.—Rev. A. J. Clifford is enjoying a gracious revival among his people. It commenced with the week of prayer. God honors the faith of His people. The pastor and his excellent wife have been the recipients of presents amounting to \$75 of late.

Boothbay.—Rev. B. C. Wentworth is much encouraged by an increasing interest among his people. At both of these places a course of lectures has been enjoyed, and the lecturers are highly spoken of. The new church at Boothbay is one of the prettiest we have ever seen.

Brewer.—The Congregationalists and Methodists are holding union meetings under the direction of Rev. E. A. Whittier, evangelist. The results are good.

Winterport and Monroe.—Rev. C. E. Springer is honored by a gracious revival at both places. At Winterport Mrs. H. N. Jones, of East Winthrop, has been aiding him for two weeks. Her efforts were highly appreciated. The church was greatly blessed by her teachings, and sinners were won for the Master.

Bangor.—Rev. C. P. Lyford, of the Northern New York Conference, has returned to Bangor, and will labor among the churches in revival work until his Conference meets in April. Brethren desiring aid will do well to write at once.

Bucksport District.—At Columbia Falls, Rev. S. M. Danton is enjoying an increasing religious interest in his church and congregation. Two were baptized on a recent Sabbath. The Church at Columbia has been presented by Mrs. Abraham Merritt with an elegant silver communion service.

Calais is enjoying quite an extensive revival under the labors of Rev. G. N. Eldridge.

Rev. J. H. Moores is deservedly popular at Ellsworth, where there is a good revival in progress.

RHODE ISLAND.

There have already been eight conversions at Greenwich Academy this term, some of them very marked character.

Miss K. A. Lent, of Boston, has rendered Brother Jordan most acceptable aid at Hope Street Church. About forty have sought Christ.

The work at Bristol still progresses. Last Sunday was a day of victory, and will not soon be forgotten. It is thought to be the greatest religious awakening the town has experienced for twenty years. The number of inquirers has been considerably more than one hundred.

For nearly three months a quiet but profitable work has been going on at Woonsocket. Almost every week conversions have occurred, chiefly among heads of families. The interest still continues.

The election of Brother R. H. Rust to the presidency of the Cincinnati Wesleyan College, will take a valuable member of the Providence Conference from its ranks. Though Brother Rust has been but three years among us, he has done much work with his hands, his personal qualities have greatly endeared him to his brethren.

An important meeting of the trustees of Greenwich Academy was held at Matheson Street Church, Jan. 28. While the school was perhaps never more prosperous, it seems to be forgotten by its friends that there is a heavy debt upon it which ought to be canceled, and which, while it does not materially embarrass the running of the school, is the source of great care, anxiety and difficulty to the trustees. It is getting to be a serious question how much longer this burden can be carried by them.

Brother McChesney, who though he has passed out of the sight of his brethren has not gone out of mind, is having prosperity on his charge at Hudson Avenue, Albany. About forty have recently been converted, and indications are most hopeful that this strong Church is to be in future a united one.

PROVIDENCE CONFERENCE. Quite an increase of religious interest is manifested in the Methodist churches in and near the city of Providence.

Providence, Hope Street.—Brother Jordan is working hard, with a grip which will hold on till victory comes. He deserves it, and will have it, for the Lord will, and his people are with him in this effort to promote the work of the Lord. With a thorough revival, and the removal of the debt which presses heavily upon it, Hope Street will look more hopefully into the future. Miss Katie Lent, of the Boston Theological School, is helping Brother J.

Matheson Street.—This church is encouraged with an occasional conversion—a few drops, it is hoped, before the plentiful showers. Sunday, the 18th inst., was Missionary Sunday with this church, and \$500 were raised.

Ashbury.—A greatly-increased interest is manifested in Ashbury Church. Several have been converted. These are of all ages, from six years to nearly sixty. Rev. E. Williams, of Pocasset, Mass., very efficiently helped the pastor nearly two weeks. Rev. W. F. Davis, of Oxford, Mass., is now assisting in the same work. The outlook is hopeful.

A general Conference is claiming a little manifest attention, perhaps more so manifest. It is reported hereabouts that there are six members of the New England Conference who could be persuaded to be elected to the office of Bishop; how many in the other Conferences in New England is not yet stated. It is safe to say, however, that the church will not suffer for lack of candidates.

This brings to mind an item in the Baltimore letter in the Herald of Jan. 15: "But there is a peculiar circumstance in Bishop Andrews' case, that will especially endear him to the preachers here. It will be remembered that he was the only one elected, nearly eight years ago, from the regular pastorate. He was neither an editor, president of a college, nor a secretary." It is further a "peculiar" fact that Bishop Andrews is the only bishop since Ashbury who has been elected from the regular pastorate, except that some have been elected who were presiding elders, and who, it might be claimed, were pastors. It is probable the writer of the letter felt that a more perfect sympathy with itinerants, in their toils and burdens, is likely to be found in a bishop whose ministerial life had really been itinerant, than would be possible with one who knew but little of the personal sacrifices and labors of such. This is a point, it is hoped, the delegates to the General Conference will consider. Put a premium on the pastorate, and not on official positions. Turn the ambition of the would-be chief men in Israel to earnest labor in soul-saving as pastors. Let it be understood that, other things being equal, the best pastor, not the best editor, president, or secretary, will be the next bishop. Human nature must not be ignored in this matter, and the road to preferment is not likely long to escape the notice of even some good men.

And these good men, seeking the office of a bishop (1 Tim. 3: 1), finding the royal way to be through the pastorate, will be to bless the churches with their earnest labors and godly counsel, until called to the highest office in the gift of the M. E. Church.

OUTING.

Hingham.—The M. E. Church here is enjoying a very precious revival. The pastor, Rev. C. L. Francis, has been assisted by Mr. W. H. Francis, of West Waterville, Me., who has rendered efficient aid with his "sweet songs for Jesus." The house has been thronged with earnest souls seeking the word of life, many of whom have already found the Saviour to be precious. Brother Mann has the hearty support of the Church.

DEDICATION AT WINDSORVILLE. The very tasteful and pleasant church built in Windsorville, Conn., on the site of the one burned about three years ago, was formally set apart and opened for the service and worship of God on the 20th inst. Rev. Dr. Talbot, Presiding Elder, conducted the services, assisted by Revs. Turkington (pastor), D. L. Brown, Leader, Ellis, A. Booth, and N. G. Axell. The sermon by Dr. Talbot, founded upon John 18: 37, was full of Christian thought, able and attractive, both in respect of its matter and the animated manner of its delivery.

Dr. Talbot, until his appointment as presiding elder in the present arrangement of districts, was a stranger to the people of this part of the Conference, but he is winning all hearts by his dignity, urbanity, and clear, earnest presentation of Gospel truth. There was no begging to mar the good feeling and destroy the good effects of the religious exercises; simply a basket collection, as at an ordinary service.

The building, with its furnishings, cost \$5,580, and it is all paid but about \$325. Mr. John Sinclair, superintendent of the mill, though not a member of the church, by his active exertions aided largely in securing this result, as also Henry Treat and others. The ladies of the church and community have been laborious and self-sacrificing in providing the furniture, and they have succeeded admirably. The church was well filled both morning and evening, though the day was foggy and rainy. It is a notable fact that this was the fourth dedication service in connection with this church, including that of the vestry two years ago, and that these dedications have all occurred on stormy days.

The society is old and has an honorable record. Under the name of "Ketch Mills," it was, as early as 1793, a part of Tolland circuit. In 1850 Windsorville first appears in the Minutes. Here have lived and labored and died in the faith many excellent men and women. This church has sent out quite a number of faithful, earnest and able ministers.

Ralph W. Allen, Albert M. Allen, Albert Booth (now of New York East Conference), Sanford Amidon, Brown, Andrews, Clark, missionary to the Indians in Oregon, was also from this little country church.

A pleasant incident occurred on Monday evening, before the dedication. A reading club, meeting at the residence of Mr. John Sinclair, clear sent to the parsonage and invited the pastor, Brother Turkington, and Dr. Talbot, to call over for a few minutes. Not understanding the purpose, they complied with the invitation, whereupon the president of the club, in his behalf, presented a purse of \$40 to Bro. Turkington. Then followed an enjoyable half hour.

There is a good outlook for this old society. There is evidently for them a future, as well as a past, of prosperity and usefulness.

NEW HAMPSHIRE.

Stratford.—A cloud of mercy is hovering over the little church at Stratford. Several have been reclaimed, and some have been converted. Two have joined class, and several are to go forward shortly in baptism.

Glenning.—The pastor of the M. E. Church at Contoocook, Rev. C. H. Lee, recently received a donation visit from his parishioners, who left goods and money to the value of about \$60. Rev. L. Taggart, Methodist pastor at Brookline, was also favored in the same manner. The visit to Mr. Taggart was a surprise. The tokens of regard and welcome were numerous and acceptable. This devoted minister of the Gospel will well prize such expressions of esteem as this.

A number of our churches have lately held successful festivals. Main Street, Great Falls, has just cleared \$60 from one, and Jan. 20, the M. E. Church at Henniker, of which J. A. Steele is the able pastor, held a festival which, socially and financially, was a success.

Brother L. W. Prescott, of East Haverhill, though feeble, he goes out only on Sunday, when he manages to get to the church and conduct the morning and evening service. The people have shown their sympathy for him in many ways, but the financial support thus far is small. In a recent letter to his presiding elder he concludes thus: "I want you to pray for me, Brother Adams. I have tried to be patient and leave it all with God. It has been a great struggle for me, but God knows best, and I leave it all with Him. It has been a long time—I have lain and sat here for over seven months—but I have no complaint. I bless God that it is as well as it is. I have not thought about the help that I shall yet get about. I love the Lord. I love His Church and I love the brethren. If I am to be laid aside now, His will be done. One of the hardest trials has been that I have been denied all privilege of meeting with the brethren." Many, I trust, will pray for our dear, suffering brother.

The Evangelical Preachers' Meeting held at Lancaster was presided over by Dr. J. Smith, greatly quickened the lay and ministerial brethren who participated in it. The evangelical churches of the place thought it advisable to follow the meeting with united special effort.

Rev. W. D. Leland was installed pastor of the Congregational Church of Amherst, Jan. 22, succeeding Rev. Dr. Davis in that position. The sermon was preached by Rev. E. B. Webb, D. D., of Boston, from John 16: 20.

Jan. 22, Rev. F. K. Chase was installed as pastor of the Washington Freewill Baptist Church of Dover; Rev. P. W. Perry, of Great Falls, presiding.

On Sunday, Jan. 25, Rev. Lewis Malvern, Freewill Baptist of Laconia, preached his farewell sermon. He goes to Manchester. His society regret his removal. His four years' pastorate in Laconia has been one of marked success.

The Congregational Church of Acworth received \$500 from the will of the late J. S. Bowers.

The Presiding Elder preached a missionary sermon at Bethlehem, the 25th of January, after which a large collection for that cause was taken. Rev. A. B. Russell has lately seen several reclaimed and converted at Stratford.

Rev. George A. McLaughlin is encouraged by good addresses and a manifest improvement in the social meetings at Littleton. Initiatory steps are now being taken, looking to an extensive improvement of their church property.

The temperance and religious revival at Meredith still goes on. The audiences at

Swiftwater have been largely increased under the labors of Rev. Wm. A. Ramsden, and the church and Sunday-school are in a prosperous state.

Rev. J. Fawcett is now serving a Congregational Church at Eppingham. His health seems much improved and his services are highly appreciated.

Rev. L. H. Winslow has been ordained by the Freewill Baptists, and is now settled at Woodstock, N. H.

Rev. W. H. H. Collins reports encouraging success in a new field he has entered in Stewartstown.

Evangelical preachers' meetings have been invited to Groton and Whitefield.

Rev. J. T. Davis at South Columbia lately received eight persons into full communion.

The pastorate of Rev. N. C. Alger at Colbrook is a laborious and useful one. During the year some twenty persons have manifested a desire for salvation.

DEDICATION AT GREAT FALLS. Jan. 22 was a grand day for High Street M. E. Church, Great Falls. The old house of worship had been thoroughly remodeled, and a large vestry, with class-room and kitchen, built underneath. A more beautiful audience-room cannot be found in the New Hampshire Conference. On the day alluded to the church was tastefully, but not elaborately, decorated with flowers and smilax, and at 2.30 P. M., a large congregation, completely filling the house, assembled for the rededication services. Several preachers were present and occupied seats on the platform, among whom were six former pastors of the church. Rev. James Pike, D. D., Presiding Elder of Dover district, had charge of the services. The disciplinary order was observed, in which all the former pastors present participated. A grand sermon was preached by Rev. J. A. M. Chapman, D. D., of New York, from Heb. 10: 5: "A body thou hast prepared me." Clear and profound in thought, musical in utterance, graceful but impassioned in delivery, the sermon will long linger in the memories of all who heard it as a constant inspiration to Christlike being and living.

After the dedicatory service, a sumptuous collation was served in the vestry by the ladies of the church. This was followed by remarks from the former pastors present, and the reading of letters from absent ones—an exercise full of pleasant reminiscences, and peculiarly delightful to the older members of the church. In the evening a very able and eloquent sermon was preached by Rev. J. R. Day, of Nashua, from Acts 25: 19: "One Jesus which was dead, whom Paul affirmed to be alive." The day was a glorious success, and with a new lease of life may "the glory of the latter house exceed that of the former," and multitudes of souls be saved in it!

W. E. BENNETT.

Business Notices.

Dr. Strong's Remedial Institute, SARATOGA SPRINGS, N. Y. This popular Winter and Summer health resort is beautifully located, and is furnished with every comfort and reasonable appliance requisite for the treatment of Rheumatism, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars, send for circular.

Pure Bile the absolute necessity of health. The marvelous results of "Hood's Sarsaparilla" upon all humors and low conditions of the blood (as proven by the cures effected) prove it the best medicine. Such has been the success of this article at home that nearly every family in whole neighborhoods have been taking it at the same time. It eradicates scrofula, vitalizes and enriches the blood, thereby restoring and renovating the whole system.

A Cough neglected may lead to serious results. Porter's Cough Balsam will relieve at once.

Church Register.

HERALD CALENDAR.

New Bedford District Conference, at Sandwich, will commence at 2 P. M., Tuesday, Feb. 10. Preachers' Meeting at Groton, N. H., Feb. 10. Dedication at Norway, Me., Feb. 12. Preachers' Meeting at Newmarket, N. H., Feb. 12. Preachers' Meeting at Rockland, Me., Feb. 12. Preachers' Meeting at Burnside, Conn., Feb. 25. Preachers' Meeting at Bristol, N. H., Feb. 26. Preachers' Meeting at Valley Min. Assoc., at Winterport, Me., March 13.

SPRING CONFERENCES.—1880. CONFERENCE. PLACE. TIME. BISHOP. New York, New York, March 31, Wiley. New York East, Brooklyn, " 31, Bowman. Troy, Burlington, " 31, Peck. New England, Boston, " 31, Andrews. New South, New York, April 7, Bowman. New Hampshire, Great Falls, " 8, Andrews. Vermont, Barton Landing, " 14, Wiley. Maine, Saco, " 14, Bowman. General Conference at Cincinnati, commences May 1.

QUARTERLY MEETINGS. LEWISTON DISTRICT. [Third Round—February Appointments.] FEB.—1, Sunday, Raymond Hill, A. M. " 2, Monday, Raymond Hill, P. M. " 3, Tuesday, North Wadsworth, eve. " 4, Wednesday, Ray. afternoon and eve. " 5, Thursday, North Wadsworth, eve. " 6, Friday, Durham, afternoon and eve. " 7, Saturday, Brunswick, Sat. eve. " 8, Sunday, do. " 9, Sunday, do. " 10, Tuesday, Buckfield, eve. " 11, Thursday, Norway, Dedication. " 12, Friday, Bath, Quaker Con. at West by Ch. eve. " 13, Sat., " Quaker Con. at Beacon St., eve. " 14, Sunday, " Beacon St., A. M., Wesley Ch., P. M. " 15, Monday, Bowdoinham, afternoon and eve. " 16, Tuesday, Otis, afternoon and eve. " 17, Sat., do. " 18, Sunday, do. " 19, Sunday, do. " 20, Sunday, do. " 21, Sunday, do. " 22, Sunday, do. " 23, Sunday, do. " 24, Sunday, do. " 25, Sunday, do. " 26, Sunday, do. " 27, Sunday, do. " 28, Sunday, do. " 29, Sunday, do. " 30, Sunday, do. " 31, Sunday, do. C. C. MASON.

Bucksport District—FOURTH QUARTER. FEB.—Gouldsboro', 1st and 15; Penobscot, 21 and 25. MARCH.—East Machias, 1; Cooper, 2; Eve; Crawford, 3; Eve; Alexander, 4; Eve; Calais, 5; Eve; Milltown, 6 and 7; A. M.; Franklin, 9; Eve; Brookline, 15 and 16; Steuben, 22 and 23; A. M.; Deer Isle, 27 and 28. APRIL.—Bucksport, 3 and 4; A. M.; East Bucksport, 2; Eve; 4; A. M.; Bucksport, Centre, 10 and 11; A. M.; 12; Columbia, 24 and 25; A. M.; Harrington, 26, eve and 28, P. M. MAY.—Searsport, 1 and 2; A. M.; Belfast, 2; P. M.; 4; A. M.; 5; Eastport, 15 and 16; 17; A. M.; 18; Penobscot, 22 and 23; A. M.; Edmunds, 25, eve and 26; P. M.; Orrington, 28, eve and 30, P. M.; South Orrington, 29 and 30, A. M. JUNE.—Tremont, 1; Eve; Swan's Island, 2 and 3; Surry, 5 and 6; A. M.; Ellsworth, 6; P. M., 7, eve. NOTE.—Let there be a full attendance at the last Quarterly Conference. The Recording Steward, receiving the records. Trustees with their report of the condition of church property. Pastors with reports; and write them with ink, brethren. Pastors have all their reports filled out before they leave for Conference, and not leave any blanks in the columns for benevolent missions. See Matt. 23: 46-48.

L. D. WARDWELL.

Ellsworth, Jan. 21, 1880. [See Church News on 7th page also. The report of the Portland District Preachers' Association and other church items are in type, and will appear next week.]

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A quick and thorough cure for such complaints as Pains in the Chest, Shoulders, Back and Side; Burns and Scalds, Sprains, Strains, Bruises, Rheumatic and Neuralgic Pains, Swelling of the Joints, Stiff Neck, Contracted Muscles, Spinal Affections, White Swellings, Chafes, Chilblains, Corns, Frost Bites, Poisoning by Dog-wounds, Itch, Bites, Stings of Insects, Chapped Hands, Lips, Eruptions, Salt Eruptions, Tetters, Pimples, Itching, Dry, Scaly Eruptions of the Skin; Scald Head, Outward Humors of any kind, Hemorrhoids, Piles.

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The Family.

THE GREAT SALVATION.

BY MRS. MARY D. JAMES.

"He is a whole Christ—a full Saviour. Glory to God for such a salvation!"—*Last words of Bishop Hatten.*

He is a whole Christ! He is a full Saviour! He saves to the uttermost all who believe; His arms of compassion are ever extended; The contrite and penitent soul to receive.

CHORUS.

Oh, glory to God for such a salvation! So rich and so precious, so full and so free! Unmeasured its blessings, uncounted its treasures, And this great salvation has reached even me.

Salvation from sin, from its guilt and dominion, Salvation from Satan, from ruin, from hell; Oh, such a salvation our Jesus has bought us! Its power and glory we never can tell.

CHORUS.

Oh, glory to God for such a salvation! etc. Oh, wonderful Christ! adorable Saviour! How vast is Thy mercy! How matchless Thy love! To sinners extending forgiveness and favor, To rebels a crown and a kingdom above!

CHORUS.

Oh, glory to God for such a salvation! etc. Salvation that canst us always to triumph; That giveth us victory o'er death and the grave; That makes glad the soul when the body is falling, All glory to Him who is "mighty to save!"

CHORUS.

Oh, glory to God for such a salvation! etc. "For the body is more than the house," the life than the dwelling.

A WORD TO HOUSEWIVES.

BY AUGUSTA MOORE.

"For the body is more than the house," the life than the dwelling. Having kept house long enough to discover some of its dangers, I would like to warn myself and all others against them.

Do not allow your household goods to become your master. Do you smile? Consider. There is many a woman, at this very moment, who toils as a slave to her "things." She has a parlor with nice things in it, and she wears and wears herself more than they are all worth, to keep them nice. Her whole house is prettily furnished; but she dare not use her "things," for fear they will not always look new. But the tyranny of all the rest of the house is nothing compared to that exercised over her by the furniture of her kitchen. 'Tis there that many a woman, wife of a well-to-do man, perfectly able, and perhaps not unwilling, to hire plenty of help for her, spends the chief portion of her life. And she spends it as the slave of her tools and implements. There is not a tub, nor a pail, nor a wash-board, nor a wringer, that she is not more careful and saving of than she is of herself. Don't you believe this, reader? I know it, and should not be greatly surprised were you the woman herself.

Didn't you ever wring out by hand your clothes, to save either the clothes or your insensate wringer? Didn't you ever kneel and wash your floors by hand, rather than use a mop, lest you might splash the base board? Didn't you ever lift the slaps from your wash-tubs, painful by painful, to a window-bank of the sink—perhaps a line-lined one, too—rather than pour anything "so dirty" into that sink? No! Well for you, then; but women do these things daily. Not the lifting of wash-water, of course. Washing day has this recommendation—it comes but once a week; but on that day that very thing is done, to the danger of the back of her who does it, reaching with that load way across the sink, which was made on purpose to be used to make work more easy. But the harder some women can contrive to render their work, the better they seem to like it.

I know a woman—she is not far away—who often sighs out, "Ho! num! I wish I was smart." She works, slave-like, all day long, nearly every day but Sunday, yet groans under the consciousness that she "don't get ahead," and "can't turn off work." Why? Simply because she is too particular. She has allowed her love of having things well done to cross the boundary between virtue and vice; and she is becoming a suicide. Twice already she has been very near to death in consequence of her terrible thoroughness and neatness. She feels obliged to do her own housework—washings, ironings and all—because she can get no one who will do the work to suit her. "Help" will put the wrong stick of wood into the stove; will hang the soft water dipper on the nail of the hard water dipper; will pour water into the sink, instead of lugging it all out of doors; won't hang the dippers up right edge out when on the right nail; won't rinse the clothes till you could see a pin in

the bottom of the tub they last came out of; and many other such like things. The little housewife of whom I speak does them faithfully; but, of course, she is "too tired" to enjoy the society of her husband, or to be the playmate of her children. Neither can she take the comfort of religion that, were she not always so weary, might be hers. Every dish and spoon about her house must shine, no matter how dull her poor little soul grows by consequence.

Now it is good to be neat and clean. Few hate dirty-looking or dirty-smelling things or persons more heartily than you scribe; but I submit that the body is more than scoured tins, and the life more than scrubbed floors. Things can be kept sweet and wholesome without wearing out soul and body over them. If they cannot, let them go into the fire! A return to hearty, cheerful, savage life is preferable to seeing women, especially wives and mothers, killing themselves to "take care of their things."

Far better be without "things" than to become a slave to them. I knew a great splendid Indian chief once, named Maungwaddan. He went with Mr. Catlin to Europe, and there lost his wife. "She died," he declared, "of too much houses." The expression has never been forgotten. The same disease is killing hundreds, if not thousands, to-day. It is a sorrowful fact that our dear New England women, even more than men, are making vices of the virtues of neatness, frugality and industry. These virtues, when far outliving the necessity which gave them birth, always degenerate into vices, and no character can be truly lovable that is stained by them. Their tendency is to narrow and dry up life—to make it mean and poor. As Dr. Holland says: "There are well-to-do New England people who will not let their children cultivate flowers, because flowers are not useful, and involve a waste of time and land. They will not have an instrument of music in their houses because music is not useful, and costs money and time; they will not buy pictures because pictures are not useful, and because they cost money; so that many a rich man's parlor is as bare of ornament as a tomb would be. They will not attend a lecture, because, though it would furnish mental food for a month, it would not bring their shilling back to them. They will not attend a concert, nor hire a minister who possesses fine gifts, for the same reason—that they may have a little more money."

He might have gone further and said: They will not hire the help they need, though they might thus obtain time to cultivate their minds and indulge the higher tastes that God has given them, and furnish employment and a pleasant home to some one who needs both, because they rather save their money than their own strength—perhaps life; or because they are so set in the rut of their own way of doing everything, and so unwilling to have their great shut-up rooms put to use and filled with light and life, that they prefer to drudge on till they drop and can arise no more. Then where is the profit which they have to show as the result of their lives? All their years of digging and delving will show for nothing, or less, while if they had not been so careful and troubled about many things and much serving—which means "housework"—they might have had time to gain treasures which death could not take away, and to accomplish works that would live after them.

Oh, for the power to discern between the things that are trivial and those that are important! Oh, for the resolution to choose the needful work, and let that in which there is no profit go! We all have need to utter this prayer, and to watch as well as to pray. Guide us in judgment, O Lord!

THE MEDAL.

BY MRS. CHRIS. STEPHENS.

"Now don't he think he's A 1!" cried Donald Foly. "Just see him swell, boys! Ask your ma, Tim, to hoop ye when ye get home, 'cause ye might burst. And 'twould be a pity to spare a prospective governor!"

"There ain't much danger of your ever being one, anyway," replied Tim Moss indignantly.

"That's so!" chimed in one of Tim's partisans. "Don't garret's too empty!"

The controversy was waxing warm, and although there had been the greatest friendliness between the members of my class, yet remembering that "a little spark often kindleth a great fire," I stepped into the entry and put a stop to the war of words which now bade fair to end in something more forcible than argument.

The wrangling class dispersed, Donald going off grumbling and shaking his head toward his fortunate rival.

This was my first school. Every agent to whom I had applied for a situation in my own town had wanted an "old teacher," not specifying whether the term meant age or experience; but as I could claim to neither merit, I was, of course, ineligible.

Determined, however, to embrace the first opportunity to enter the profession for which I had been fitting myself, I answered without hesitation an advertisement from northern Vermont wanting "a live teacher—a lady preferred." Neither age nor practical knowledge was mentioned here, and I felt that I could fill one of the requisitions, at least. My services were accepted, and one cold morning in December found me installed as teacher over a room-full of boys and girls, both great and small, with the inward and rather cowardly conviction that I should surely come to grief unless fate sent some kindly spirit to subdue the hearts of the unsympathetic youngsters staring in silence at my first conciliatory "Good morning."

"Oh, that I were well out of it, and down in old Maine again!" was my inward ejaculation. My courage had gone steadily down with the mercury that morning till I verily believe I would gladly have exchanged situations at that moment with any scullion maid in the land.

But a further acquaintance proved that my pupils were not so vicious as their first unfavorable appearance warranted. Their greatest fault was lack of interest (a most discouraging obstacle to advancement, as all teachers know), and every incentive which had ever stimulated pupils to greater endeavors and prompt obedience was brought into practical application—whether wisely I will leave the reader to judge.

Still, with all my efforts, at the end of the fourth week, their energies began to flag—the boys more perceptibly. All my little arts were getting "too thin." The fourth class in spelling—composed entirely of boys from ten to thirteen—gave me especial trouble. Some of them were hopelessly dull, others not disposed to study. Among the latter were Donald and Tim; and as their interest in study waned, their power for inventing mischief increased in a ten-fold ratio. In my dilemma I appealed to my boarding mistress, who had been a school-ma'am of "ye olden time." In "her day" a silver dollar with a hole pierced through the centre and strung on a stout cord was suspended about the boy's—or girl's—neck who succeeded in staying at the "head" of his class at night, taking his place at the "foot" in the morning to try to get again.

"Very good," I said. "But wearing a silver dollar would hardly tempt a boy in these days."

"Well, I'll allow they've got mighty fine notions since I was a girl. Why, the other day I offered nephew Thomas a nice neck-stock that my husband used to wear before he grew so stout—they go with a steel spring, you know, and it had got to be too tight for him. But if you'll believe it, he actually made fun of it, and said that boys didn't wear such things now! And to cap his impudence, he told me I'd better work my name on it in red crevel work 'twould be a capital dog-collar for Bruno! For my part, I can't see what the world is coming to!" and the old lady sighed for the departed virtues wherein the rising generation seemed to her to be so sadly deficient.

The suggestion of wearing a "medal" seemed to me to be worthy of trial. Now an old silver watch had come into my possession which had seen years of hard service. The face was cracked, and it was minus a second hand, but it still worked faithfully. This should be the motor for impelling them on.

"They'd jump over the horns of the moon to wear that," said the old lady laughing.

This was the cause of the altercation; for Tim by some good fortune, or greater application to his spelling-book, perhaps, than usual, had borne off the "medal" three nights in succession, and Donald, though his particular friend, was given over to envious feelings.

There had been a heavy snow the previous day, succeeded by a smart rain, making a strong "crust;" and the sun sending its low rays along the glistening ridges had dazzled my eyes till I was nearly blind, and I rose from the old-fashioned, high desk where I had been sitting a few minutes after completing my duties. Listening to the shouts of laughter from the boys, who had now seemingly regained their good humor, and the shivering of great flakes of snow-crust which they sent shooting down over "Jack's Scrabble"—a precipitous piece of pasture land just back of the school-house, which was now a perfect glare

Suddenly a great cry caused me to spring from the desk and hasten out. "Oh, ma'am, Tim has gone! Tim has gone!" shouted the excited boys, catching sight of me.

"Gone! gone where?" I exclaimed, leaping to the top of the wall. "Over Jack's Scrabble! And oh, we can't help him a mite!" stamping about in desperation.

The boy was indeed flying down over that terribly steep, glittering surface at breakneck speed, now head first, then feet first, now sliding sideways, then backward on his hands and knees, turning the wildest, most exploring glances up at his play-fellows standing there on the brink unable to render him the least assistance.

Poor Tim! He was making frantic efforts to save himself, catching at the stubs and sharp stones which, alas! lay out of the snow just far enough to bruise him fearfully without stopping his course.

"Oh, look! look! He will go against the wall and be killed!" wailed Donald, wringing his hands; and his face was white as the snow.

It seemed surely as if nothing could save him from being dashed headlong against the great double wall at the lower side of the pasture, which must be certain death.

There was one chance, however; a length of rail fence separated the wall about midway, and Tim seemed to be striving for it.

But could he reach it? A moment more would determine the result; and seeing the great cruel stones so near him, the brave boy for the first time gave a despairing shriek, and clutched more madly at the shining crust.

"It's all over with him," I thought, and turned away to avoid the end. But at the same instant a glad shout rose from the boys. Verifying himself at almost the last moment, Tim was impelled headlong against the rail fence, snapping off one of the stout bars as he shot through them into the road below.

This piece of pasture was in the form of a triangle about which the road ran, and the boys were already half way round to the lower road. Snatching my hood from its peg, I hastened on after them with Donald who had waited scared and trembling.

Tim lay insensible, but still breathing; and getting him upon one of their sleds the boys drew him home. A subdued feeling was manifest among the pupils the next day, and they talked of little else than Tim's accident, conjecturing how it could have happened. But Donald did not join the little whispering groups, and seemed depressed and nervous.

That night he stayed at the head of his class, and as was usual the medal was brought forward for him to wear. "I would rather not take it, ma'am," said the boy looking down with a troubled face.

"Very well, Donald," I replied, thinking that perhaps the remembrance of what had last worn it was too painful for him.

Some days passed, in which the frequent accounts of Tim's condition were not inspiring. His skull was found to be fractured, and he was fearfully bruised. He had come out of his insensible state, but the injuries he had sustained, together with the fright, had thrown him into a high fever and delirium. He had grown from bad to worse till there was but little hope of his recovery.

With Tim's decline Donald became paler every day. He did not study, but sat with an anxious, expectant look upon his face; and at every sudden rap at the door he would start as if he anticipated being summoned to answer for some terrible misdeed. What ailed the boy? Something, certainly, but what I could not divine.

One night the scholars had all left but Donald. He lingered, wandering about the room, as if gathering courage to say something.

"What is it, Donald?" I asked, endeavoring to assist him to a confession that I felt sure he wished to make.

"Oh, ma'am!" he burst out, grasping the skirt of my dress. "It's just killing me! I tripped him off—Tim, you know—off his feet, that night. I was mad at him for getting the head above me so many times. But I only meant to scare him. I didn't think but he could stop easy enough. I never meant to hurt him, ma'am, never! An' now he'll die—an' never can forgive me! But he knew 'twas me that did it, an' I never can forget the look he gave me when he slipped so sudden away from us!" And Donald covered his face with his hands and shuddered. "O ma'am, you mayn't believe me, but I've prayed half the nights—I never prayed before, ma'am—that Tim might get well, or come to enough to know me; if he don't, I never can bear it!" And his voice ended in sobs.

I did not try to interrupt the impet-

uous confession from the wretched little heart, nor could I reproach the boy for his inconsiderate and cruel act, for his face indicated how great was his suffering; and somehow I felt that I, too, was not altogether blameless in setting forth the temptation.

Locking the doors of the school-room, we set out together for Tim's home, hoping, if possible, to obtain some relief for the remorseful little lad.

And it came to him. There was unexpected good news awaiting us at the little cottage. Tim was better. The change in Donald's countenance at the glad intelligence was something to be remembered as he turned to me and said softly, "I think, ma'am, God heard my prayers, don't you?"

MY BABY BOY.

BY BLUEBELL.

The twilight shadows deepen, The night is coming on, And in the gloom I'm musing Of days forever gone. I often think, at twilight, Of the merry little one Who used to tease for stories When the busy day was done.

Oh, how such merry frolics! How the room would ring with joy! And it kept me young and happy, Playing with my little boy. Then when we were tired of romping, And the evening prayer was said, In my arms I'd fold him closely Till the weary little head

Drooped down softly on my bosom. I would whisper: "He's asleep; And I pray, O Heavenly Father, From all harm my darling keep." But to-night, no laughing baby Drives away my thoughts of care, For my little heart is longing For the child who nestled there.

Do not think he's dead—my baby— He has grown to be a man! One so good, and true, and noble, That I love him all I can. He is all that I could wish for, He's my earthly pride and joy, And to-night my arms are aching For my little baby boy!

CAREFUL STUDY OF THE BIBLE.

The Holy Scriptures should be read with care in order to understand them. If read hastily, incorrect impressions may be received, and sometimes grave mistakes occur in consequence. It is often quoted, "He that runs may read," instead of Hab. 2: 3: "Write the vision and make it plain upon tables, that he may run that readeth it." A man running in haste may look at a guide-board and read the direction; not so in the way to heaven. A glance is not enough; in running the Christian race we need to read carefully and understand the matter, that we may run.

A young pastor, who had been favored with a collegiate education, conducted a Bible class of intelligent young ladies in one of our New England Sunday-schools. The subject of the lesson was the marriage—the scene of Christ's first miracle.

"What was the name of the bride?" was the question proposed to the class. Each looked at the other with surprise, as her name did not appear on the record; and they were expecting an addition to their stock of knowledge, when the teacher from his researches should furnish them with the name of the lady.

As no one in the class could answer the question, he very seriously told them her name was "Cana!" He had always read it marriage of Cana in Galilee, instead of marriage in Cana of Galilee, mistaking the name of the place for the name of the bride.

Sometimes we hear as quotations from the Bible what cannot be found there, as when Robert Hall prepared a sermon from "In the midst of life we are in death," supposing it to be in the Bible, whereas he had been familiar with it, but did not remember that it was a part of the burial service of the Church of England.

A good deacon who had planned a grand excursion for a large gathering of Sunday-school teachers, on witnessing the success of his effort, said in the assembly, "This is what the good Book says, 'Birds of a feather will flock together.'"

These instances might be greatly extended, showing that we cannot be too careful in our study of the Word of God to learn and understand its meaning. It is our life and our salvation.

"I DARE NOT IDLE STAND."

I dare not idle stand, While upon every hand The whitening fields proclaim the harvest mine; A gleaner I would be, Gathering, Lord, for Thee, Lest I with empty hands at last appear.

I dare not idle stand, While on the shifting sand The ocean casts bright treasures at my feet; Beneath some shell's rough side The tinted pearl may hide, And I with precious gift my Lord may meet.

I dare not idle stand, While over all the land Poor, wandering souls need humble help like mine; Brighter than brightest gem In monarch's diadem Each soul a star in Jesus' crown may shine.

I dare not idle stand, But at my Lord's command Labor for Him throughout my life's short day; Evening will come at last, The tinted pearl may hide, And rest eternal my brief toil repay.

WINTER BY THE SEASHORE.

The curving shore is fringed with ice and snow. Far as the eye can reach in frozen bays; And wild, swift-wheeling sea-birds come and go In countless flocks—

Some paddling on the icebergs, and some flying In form triangular and number vast, While the swift auks, all in speed outlying, Go sweeping past.

But hark! a shot with sharp reverberation Echoes loudly from a fowler's boat, And the shrill shrieks of fear and consternation Alarm the denizens.

For that one shot, with well-directed aim, Swept lengthwise 'midst a hundred wings out-spread, And more than twenty of the ocean game Fell maimed or dead.

But evening lowers, and o'er the darkening skies, In moving clouds, th' affrighted birds retreat, Just as the full moon's earliest beams arise Scarcely sweet.

The rustling tide comes murmuring toward the beach, Lifting the crisp ice with a measured flow: Beautiful sea! as far as eye can reach Belted with snow.

—Good Words.

For Young and Old.

Only Fun.

.... Newshy, to irritable old gentlemen who has just lost his train—"Buy a comic paper, sir?"

.... We hear of men sowing wild oats, but who ever heard of a man sowing anything but oats?

.... Guard: "Now, miss, jump in; train going on." Child: "But I can't go before I have kissed mamma." Guard: "Jump in, miss, I'll see to that."

.... We have often heard of people going to a drug store after pills, but the latest oddity in the line is an old lady who went to a butcher shop and inquired if they had any liver pills for sale.

.... Certainly Not—*Cui Bono?* "Will you name the bones of the head?" said a teacher a short time back to one of his class. "I've got 'em all in my head, teacher," replied the pupil, "but I can't give 'em."

.... An Apology:—"But, Freddy, how could you ever think of calling auntie stupid? Immediately go to her and tell her that you are sorry." Freddy goes to auntie and says: "Auntie, I am sorry that you are stupid."

.... A Little Old City girl observed her mother measuring cloth by holding it up to her nose with one hand and reaching out to arm's length with the other. She assumed a thoughtful aspect, and, after cogitating a moment, asked: "How can you measure cloth that way? Can you smell a yard?"

.... Pedagogue: "What is the meaning of the Latin verb *ignoscere*?" *Tall Student* (after all the others have failed to give the correct definition): "I don't know." *Pedagogue*: "Right. Go up to the head."

.... Prof.: "Mr. B., will you—*Sleepy student* (waking to the realities of life): "Not prepared, sir. *Prof.* (pursuing the even tenor of his sentence): "Be kind enough to open that window by you?"

.... "If you marry Grace," exclaimed an irate father to his son, "I will cut you off with a cent, and you won't have so much as a piece of pork to boil in the pot." "Well," replied the young man, "Grace before meat," and he immediately went in search of a minister.

.... A bright little girl, who had successfully spelled the word "that," was asked by her teacher what would remain after the "t" had been taken away. "The dirty cups and saucers," was the prompt reply.

.... Fashion and physis: How ailments become the rage of the season. *Duchess*: "Neuralgia! What, that old thing again this season? Is there nothing new?" *Fashionable quack*: "Well, your grace, there is a novelty, but it is hardly 'in' yet. We call it *Neuritis Dytana*. Charmingly pretty name!" *Duchess*: "Prose before meat!" "I will take on myself to bring it in."—*Funny Folks.*

Gems of Religious Thought.

.... A man cannot be a prosperous Christian without settled seasons of prayer. Opportunities to pray will be found when the heart is intent on the exercise.

.... It is in the power of every one to improve, if they but appreciate the power of system and application, and know the value of a minute.

.... God save us from ourselves! We carry within us the elements of hell if we but choose to make them such. *Ahaz, Judas, Nero, Balaam, Herod*, all were once prattling infants in happy mother's arms.—*Angela Phelps.*

.... The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the age of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dread duty before the chill comes on.—*Rutherford.*

.... Two things are required in order to conversion. The first is, that penitence should not leave him who hopes, and that hope should not leave him who is penitent.—*T. Wilson.*

.... Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for more converts; half as much as for warm, earnest intercession of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said: "I think it is better for the pot to boil over than not to boil at all.—*Congregationalist.*

.... Brave heart like a sail, Stout will like rudder strong, Ride out the heavy gale, And the angry waves among; And still, though dark the tempest be, The faithful stars are there to see.

.... Raise me but a barn under the shadow of St. Paul's Cathedral, and give me a man who shall preach Christ, and I will give him the energy which the all-inspiring thing is calculated to awaken, and you shall see it crowded with warm hearts; while in the stately building hard by, if that gospel be not preached there, the matins and vespers shall be chanted only to the statues of the mighty dead.—*James Angell James.*

.... A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

.... When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of all.

.... To-day and to-morrow. To-day is mine. I hold it fast, Hold it and use it as I may, Unmindful of the shadow cast By that dim thing called Yesterday.

To-morrow hovers just before, A bright-winged shape, and lures me on, Till in my zeal to grasp and know her, I drop To-day—and she is gone.

The bright wings captured lose their light; To-morrow weeps, and seems to say, I am To-day—ah, hold me fast, Ere long I shall be Yesterday.—*Christian Union.*

Religious Items.

Rev. Joseph Cook expects to spend next year in Europe.

Rev. Henry G. Clander, an aged and faithful minister of the Moravian Church, is dead.

Dr. John Sutton, Utterton, Bishop of Guilford, England, is dead. He was born in 1814, educated at Oxford, entered the ministry in 1838, and was consecrated bishop in 1874.

Rev. John Stewart, minister of Liberton, and father of the Established Church of Scotland, died recently, at the advanced age of 87.

The First Congregational Church, Albany, N. Y., has just paid a debt of \$26,000.

Rev. Thomas Love, the oldest member of the Presbytery of Newcastle, died recently, aged eighty-four.

The Church of the Redeemer, New Haven, Conn. (Rev. Dr. J. E. Todd, pastor), has recently paid off its debt of \$30,000.

The Clinton Street Church, Brooklyn, N. Y. (Rev. Dr. H. J. Van Dyke, pastor), has recently paid off its entire debt, amounting to \$35,000.

Fanny Crosby, the blind author of some of the best and sweetest Sunday-school hymns, is a member of old John Street Church, New York.

The New Hampshire Unitarian Association has secured a site at Andover for a school.

The Southern Publishing House, Nashville, Tenn., will soon issue an abridged edition of hymns and tunes, with about 250 hymns.

Rev. J. W. Pickett, who was recently killed by the overturning of a stage at Deadwood, Dakota Territory, organized forty churches during the last ten years of his life; thirty-two of them in Southern Iowa.

Hon. E. R. Mudge, warden of Elmwood Church, Boston, has made a proposal to St. Stephen's Parish, Lyme, Mass., to erect at his own cost an elegant stone church, with a seating capacity of eight hundred.

Rev. Emory J. Haynes, pastor of the Washington Avenue Baptist Church, Brooklyn, received a present of a thousand-dollar bill at Christmas, from a number of the members of the church.

On Jan. 11 the Congregational church in Dedham, Mass. (Rev. C. M. Southgate, pastor), dedicated a new chapel built for its mission in Germantown. The school was started by Rev. Jonathan Edwards more than fourteen years ago, and has grown steadily in numbers and usefulness. The entire

THE MASSACHUSETTS FAST DAY.

BY REV. A. NOON.

Every year we hear the same sad story of the desecration of our State Fast, and as often see occasion for a plain recital of the abuses of the day. It would almost seem as if the powers of evil were combined to make the day a holiday and worse. Very few are at the place of service, very many are engaged in the lower classes of amusements, not infrequently disturbing the would-be worshiper who can spare an hour from visiting or pleasure to spend at the sanctuary. Some thoughtful persons have been inclined to assent to the proposition to abolish the anniversary altogether, on the ground that it is the occasion of more harm than good.

Our own ministers are, without exception, loyal to the idea of the Fast. We thoroughly believe in humiliation and prayer, and many in literal fasting. Yet an obstacle is almost always presented to the observance of the day by two-thirds of the Methodist ministers of the State. The exigencies of denominational work demand the appointment of the sessions of the New England Conference at just this time, or very near it. If Fast Day be during the Conference week, the pastors are absent from their homes; if it be in the following week, it is usually impossible for them to return in season for the solemnities of the service. Not infrequently do meddlesome persons cast an unjust fling at our denomination because of this fact.

It would seem that a very simple solution to the Fast Day problem were at hand. There is a day upon which nearly all who now give up the hours set apart for solemnity are hushed and silent, and still another considerable fraction of the populace observe religious service. Upon that day, usually, the New England Conference is not in session. No earnest friend of religion could for a moment entertain a serious objection to the establishment of the anniversary upon that day, especially if the facilities for quiet worship were so much improved. Will Governor Long, in considering this important question, heed these considerations, and secure for us a quiet and more widely-observed public Fast by appointing it on Good Friday?

Jan. 7, 1880.

THE "OLD NEEDHAM CIRCUIT" PREACHERS' MEETING.

This meeting held its last session, Jan. 21, at West Medway, Mass. Though in consequence of illness, our beloved Presiding Elder, Dr. L. R. Thayer, was unable to be present, to preside as usual over our deliberations, yet the session was a very stimulating, profitable and delightful one.

The first essay read was by R. H. Howard, on "Conscience and the Atonement." The doctrine of the essay was that, as in England all roads are said to run to London, so all the leadings, outgoings, impulses and suggestions of conscience lead us up to the Atonement. If the position of the essay was maintained, it follows that in human nature alone the doctrine of the Atonement finds an adequate and indestructible basis. Brother W. Wignall, of Franklin, in an entertaining way, considered whether "Our Order of Worship" might not be improved, and showed quite conclusively that it might. It came out in the discussion that followed that few of the preachers adopted strictly the disciplinary, or customary Methodist, order of public worship.

While it was admitted that General Conference might wisely suggest an order of worship, and one far more wisely arranged than the present, any legislation on the part of that body requiring a universal and an invariably uniform order of religious service was earnestly deprecated. Rev. Joshua Gill read an exceedingly comprehensive essay on the Presiding Elder question, which elicited warm discussion. It is universally admitted that the presiding eldership is an indispensable part of our ecclesiastical machinery, but there seems to be a good deal of dissatisfaction with the office in its present form. While it was not so clear to all how making the incumbents of this office elective was going to prove the panacea to relieve it of all the burdens complained of, yet it seemed to be the decided conviction of nearly all present that this measure would prove at least a long step toward that desired consummation. Prof. Henry Lummis, of Watertown, read a brief essay on "Prayer and Law," which elicited a great deal of admiration; so much so that it was unanimously requested for publication in ZION'S HERALD. The last exercise consisted in the reading of a discourse by Rev. Daniel Richards, of Holliston, which rendered singularly warm and charming even so dry and repulsive a subject as "Our Benevolent Collections." Brother Richards, most fittingly, was, in the absence of the Presiding Elder, already noticed, chosen chairman of the meeting, presiding with dignity and efficiency. One of the choicest spirits, ablest men and most modest brethren in all our Israel is Brother Daniel Richards—a master who ought long ago to have been made Doctor of Divinity.

The Preachers' Meeting was very appropriately concluded by a sermon in the evening by Rev. Daniel Dorchester, Jr., of Hopkinton. His text was John 17:20: "That they may all be one." The theme, which was the ground and nature of the unity of Christ's kingdom, was very ably and eloquently developed and enforced. Excellent singing and a good-sized and attentive congregation constituted the fitting setting of this unusually thoughtful and eloquent discourse. Our genial friend, Rev. John C. Smith, with his cohort of large-hearted brethren and sisters, performed the part of host upon the occasion in his characteristically generous, hearty, and hospitable way. Long may he wave!

R. H. H.

MASSACHUSETTS.

NORTH BOSTON DISTRICT PREACHERS' MEETING.

Our last meeting for the Conference year was held at Marlboro', Mass., Jan. 21 and 22. In point of numbers the meeting was a success. The interest in the exercises was well sustained, and only two on the programme failed to perform their assigned duties.

The meeting commenced Wednesday afternoon with W. M. Ayers in the chair, and A. Day, secretary. The first essay, "The Christian Law of Giving," was then presented by the secretary, and seemed to be quite well received. Brother Colburn presented a very interesting essay on "Church Finances." Three kinds of giving were condemned—haphazard, emotional and spasmodic. Have a system adapted to the church's want and don't leave it to run itself. Quote a spirited talk followed, pending which the hour for adjournment came, and we dispersed to enjoy the large-hearted hospitality of Marlboro' people. Brother Woods not being able to be present for the evening service, Brother Rogers filled the gap with great acceptability.

Thursday morning a half hour was spent in prayer, led by Rev. W. E. Dwight. The first essay for the morning was presented by Brother A. Noon: "The Missionary Society of the M. E. Church and its Possible Dangers." Five dangers were mentioned: 1. Centralization—more of a New York than a Church society. 2. Secularization. Let us have more spirituality in raising money, and not so much talk about *pro rata* and putting ministers on the gridiron at Conference; 3. Lethargy. Machinery will not operate itself. We need more information; 4. Selfishness. Other work not recognized as it ought. For instance, the Woman's Foreign Missionary work and that of Rev. W. Taylor; 5. Narrowness. The cutting off the home work for the foreign. A soul here is worth as much as in India.

The essay that brought forth the most spirited discussion was that of Brother W. Full on "Is a Spiritual Interregnum Probable?" The essayist said, "No." Still we needed more word and less show. As a German writer said, more "little Christs"; more sound morality and firmer beliefs in truth.

The last essay for the meeting was presented by Brother A. Woods, of Graniteville: "Influence of Outside Societies on the Meetings of the Church." The outside societies were grouped under four heads: 1. Outside societies so far as they were benevolent. Their influence good. 2. Outside societies for reclaiming men and developing morality. They fail because they do not point to Christ. 3. Secret societies. Influence bad in that they were splendid resorts for lukewarm Christians. Their ruling spirit not Christ but amusement. 4. The largest and most dangerous of all. The most harmful of all.

With outlines of the brethren's last Sunday sermons, this very pleasant and interesting meeting closed, and we departed to the work. The committee arranged for our next meeting to be held June 15 and 16 at Townsend, Mass.

The following resolutions were adopted by the North Boston District Preachers' Meeting:

Whereas the designation of a day of fasting, humiliation and prayer for the people of the Commonwealth of Massachusetts is usually so made as to seriously inconvenience the ministers of the New England Conference of the M. E. Church, on account of the session of their Annual Conference; and whereas the observance of the day is usually disturbed by the lamentable abuse of those who make it a day of reveling rather than of religious service, first degrading the very purpose of the proclamation; and whereas the near proximity of a religious service much observed by some of the denizens of the land indirectly leads to the feeble observance of the appointed day; and whereas the day thus observed has been known as Good Friday.

Resolved, 1. That we, North Boston District Preachers, respectfully request His Excellency, Hon. John D. Long, Governor, and his Council, to appoint this year, as a day of fasting, humiliation and prayer, the day known as Good Friday.

2. That a copy of these resolutions be sent to the Governor and his Council, and furnished the press for publication.

J. A. DAY, Sec.

Full River.—All the pastors of the city and neighborhood, except the Roman Catholic priests, have lately formed an association, with meetings fortnightly, on Monday afternoons, in which essays and sermons are read, and freely discussed the very purpose of the proclamation; and whereas the near proximity of a religious service much observed by some of the denizens of the land indirectly leads to the feeble observance of the appointed day; and whereas the day thus observed has been known as Good Friday.

Resolved, 1. That we, North Boston District Preachers, respectfully request His Excellency, Hon. John D. Long, Governor, and his Council, to appoint this year, as a day of fasting, humiliation and prayer, the day known as Good Friday.

2. That a copy of these resolutions be sent to the Governor and his Council, and furnished the press for publication.

Things are looking up at North Main Street, Brother Tirrell, pastor. The quickening of the wheels of labor has greatly quickened the enthusiasm among his people. One or two brethren have lately united with the full fellowship of one of the central churches in the city; and it is to be hoped that this enterprise, which has suffered so largely from the depression, may feel increasingly the pulses of a steady financial and spiritual life.

Brother Martin, at Quarry Street, is finishing up his three years with his accustomed activity and usefulness. At present he is projecting the painting of his church edifice. His easy penmanship will make a pleasant home for any minister, and will be especially pleasant in future years, since it is a fitting of the new horse-railroad about to be started, bringing it into closer proximity to the centre of the city.

At Brighton Church the temperance work is still being pushed by the efforts of workers in that section, and by the introduction of speakers from abroad.

The improvements at the First Church are completed. The dressing rooms have been furnished with every convenience; the walls of the class-rooms have been tinted a lighter shade, the main vestry and the small vestry, not hitherto carpeted, are covered with a very substantial and pretty carpet; the old benches, which have done duty faithfully for more than thirty-five years, have been discharged, and sold, easy, graceful, well-seated chairs have taken their places; additional light has been introduced into the main vestry, and neat globes shade the gas burners and mellow the light. The improvements are very marked, and the society receives many congratulations on their completion. We are placed in very fine circumstances for doing thorough church work, and we hope to "make full proof" of our readiness as a church to

carry forward the Lord's plans. The cost of these improvements will be about \$1,000. The vestries were reopened on the evening of Jan. 22; and notwithstanding the storm, the congregation was large. The exercises consisted of a praise service, an address by the pastor on "The Province of Methodism," and addresses by three of the brethren, interspersed with singing and prayer. Eleven persons have lately presented themselves for prayer in connection with the meetings of this church.

Barre.—Prosperity attends the work of God in this place. Rev. E. Davies, evangelist, assisted the pastor during the week of prayer. The church has been quickened, and many of the unsaved brought in. Thursday evening, Jan. 15, eleven persons were baptized.

Provincetown.—A beautiful and very remarkable coincidence, that occurred on Sabbath afternoon during the summer months in the Cemetery M. E. Church at Provincetown, Mass. (Rev. G. H. Bates, pastor), seems deserving of permanent preservation. The preacher, who had prepared to treat upon the descent of the Holy Spirit, became aware, just as he was kneeling to pray, that a dove, which had previously hovered over the church, was now hovering just above his head in the lofty arch of the building. The effect upon him was indescribable. Then followed the singing of the previously selected hymn, "Return, O holy dove, return," during which the presence of the dove became known to the audience as it flew toward the choir and gently fluttered above them. It is needless to add that the services of that day, still frequently referred to, produced a powerful impression upon the people.

MAINE.

Richmond.—The friends of Rev. M. C. Pendexter and wife, of Richmond, gathered at the parsonage on the evening of Jan. 21, where besides the bestowment of greetings of good cheer, over fifty dollars in money and other valuables were presented to the pastor and his family. It was expressly understood that this was a "donation" and not a "payment."

The new Methodist church at Gorham is sufficiently advanced to show its fair proportions above the surrounding buildings. It will be a beautiful structure, an ornament to the village, and reflect great credit on the brethren who are pushing through the enterprise. The interest in the old church knows no abatement.

Rev. H. L. Linscott, a supernumerary member of the Maine Conference, now residing in Baldwin, was pleasantly surprised on the seventy-second anniversary of his birth, last Saturday, by a visit of nearly forty of his old parishioners in Baldwin, Hiram and Porter, who gathered at his home, and spent a few pleasant hours together, recalling the happy past. When they left they gave their old pastor \$15 as a birthday present.

EAST MAINE.

TO THE MINISTERS OF ROCKLAND DISTRICT.

Permit us, by authority of the Rockland District Ministerial Association, to address a few plain words to you in behalf of the interests of this organization. We cannot but feel that there has been some indifference among us in regard to the work of our association. We have too lightly taken upon ourselves to stay away from the appointed meetings, when, with a little effort and sacrifice, we might have attended and performed the work assigned us. Need we wonder that our brethren complain of our negligence? Some have put themselves to expense and inconvenience in order to be in their places, only to find a few of their brethren present. And this has been so often the case that they very properly begin to inquire if they might not as well stay at home, too.

We may feel that we are not under obligation to attend these meetings; but, brethren, are we not mistaken? Have we voted to have an Association; by that vote we stand pledged to sustain it. This we are not doing by staying at home. True, there is no disciplinary obligation; but to us our voluntary pledge ought to be just as binding. If the Association is not worth sustaining, the only proper way is for us to vote it down. Until we do that, we are certainly under obligation to do all we can toward sustaining it. But, brethren, the Association is a help to us. We meet once a year at Conference; but we have no opportunity there to exchange views upon the practical and doctrinal questions connected with our work. The Association affords the only opportunity. It is a great help to us to meet. Our ideas thus brought together, yield to the law of "the survival of the fittest," so that we find ourselves broadened and deepened, and better prepared for our work. If, therefore, we value our own advancement in these things, we ought not to neglect the ministers of the Gospel, we ought not only to maintain our organization, but to do all in our power to make it a success. Of course this will require time and money; but what of that? Our education has cost us every cent. Everything of value which we enjoy costs us something. Why should we expect this to be an exception. Come, brethren, what say you? Our next meeting will be in Rockland, on Monday to Wednesday, Feb. 16-18, 1880. Shall we not see all the brethren of the district at that time? Come, and come prepared to work.

G. W. HUDSON, Com. on Address.
S. L. HANSKELL, Sec.

RHODE ISLAND.

Bristol.—In reference to Rev. I. T. Johnson's labors in the revival at Bristol, Dr. V. E. Morrison writes: "Rev. I. T. Johnson is an efficient revivalist, having a special gift for arousing the church and leading souls to Christ. Sixteen years ago, Rev. A. B. Earle spent twenty-one days with me in revival services. It was at that time that we had many conversations in which I explained to him the Wesleyan doctrine of Christian perfection, and we had often prayed together for him, that he entered into what has been pleased to call 'the rest of faith.' In contrasting the results of his labors with mine, he has been an equal length of time, Brother Johnson's labors appear to be the more efficient."

NEW HAMPSHIRE.

Gleensville.—Methodist meetings have lately been started in Hanover village. Quite a large sum of money has been raised, and for the present there will be preaching by pastors of the adjoining towns. There is quite a Methodist element in the village and in Dartmouth College, and it may be that a permanent society will be formed. A Methodist society existed here some years ago.

A pleasant item of news has reached us from Dover M. E. Church. As Rev. W. M. Prince is closing his third year with this society, the congregation were invited to meet himself and family for a social gathering in the church parlors on the evening of Jan. 15. A very large company came together. There were brief opening exercises, including a few appropriate remarks from Mr. Prince. As he was leaving the platform, he was met by Mrs.

James R. Jackson, who proceeded to address him in a speech of remarkable beauty and fitness, and closed by presenting him with a box in the form of a book. The box, when opened, was found to contain one hundred dollars in gold. Mr. Prince, though entirely surprised, accepted the handsome gift, which came from the congregation, with appropriate words. In the evening, a supper was served, and the occasion will be remembered as one of the most delightful in the history of the church. The pastorate, which is now closing to the universal regret of the people, has been one of marked prosperity and success. Mr. Prince will leave the church united, strong and flourishing. If the wishes and plans of the society are fulfilled, he will be succeeded by a man every way qualified to take up the work on the word carry on the work of the church. A wise choice could not have been made.

Obituaries.

The following resolutions were offered by Dr. W. S. Stedley, in behalf of the Boston Preachers' Meeting:—

Whereas Bishop Gilbert Haven has been removed from our immediate fellowship, and from the ranks of his earthly activity, we, the members of the Boston Preachers' Meeting of the M. E. Church, do hereby resolve that, in his long life among us, Gilbert Haven was a citizen of great public spirit, reasonable in his genial scholarship, his retentive memory, and his stores of learning always at command; that he was a devoted husband and father; that he was an eloquent preacher, an inspiring editor, a ready debater; that he had a genial spirit, keen wit and boundless humor; that he was a wise counsellor, never hesitated for ideas on any topic which he was called to consider, but was prepared to advise always as if he had made that particular topic a special duty, and his pen was as ever ready as his tongue; that he was an unfailing friend to all classes of society, but especially to the down-trodden and distressed; that he was beloved personally by everybody who knew him, even by those who could not tolerate his opinions on matters of public concern;—in fine, "The elements so mixed in him that Nature might stand up and say to all the church, 'This was a man.' As a reformer, his sympathies were ever wide as the world; he was interested in whatever concerned humanity; he was simple, honest, brave, especially to the down-trodden and distressed; clear-sighted, self-poised, persistent; he was never silent in the presence of opposition, however bitter, but he was always ready to give a reason for the views which he held; he was a Christian Great-heart among the timid and despondent, having all confidence that the world would be better for his presence; he was full of patience and kindness—bearing and forbearing—always having the courage of his convictions.

As a Christian he was straightforward and without guile; a modest and unpretentious man in his professions of goodness, yet at the same time pronounced in his orthodoxy—"he preached the fullest doctrine of love," as he himself said, "the doctrine of love." He was a man as he could be by the grace of God; he was familiar with every phase of modern heresy, and was never in doubt as to his duty in any matter that concerned his loyalty to Christ; he was always ready to carry him before men in word and deed, in heart and life.

As a bishop, he was an honor to the church that chose him for its head; and in his years of service were fruitful of wise suggestions for the future as well as of immediate and successful influence.

Resolved, that in his removal from us, the church mourns the loss of a great and noble man, who believed, as he believed, that God will carry on His work until there shall be in the earth no wide-spread ignorance and darkness, no controlling power of oppression and deceit among men.

Died, in York, Me., Dec. 31, MIRANDA L. BROOKS, daughter of the late Solomon Brooks, aged 61 years.

Sister Miranda was a very amiable young lady, affectionate, kind and faithful as a daughter and sister. As she developed into womanhood, these excellent characteristics shone with more and more brightness. She was devoted to Christ, and became a member of the M. E. Church in this town. She was a very faithful and consistent Christian, constant in her attendance upon the means of grace, and in her attachment to the Church of her choice, and laboring to the extent of her ability for its prosperity and success. Naturally diffident and reserved, her piety was not of a showy character, but she was ever increasing and maturing into a life of deep devotion to God and His Church. She exhibited in life and conversation the power of Christ to save "to the utmost." This doctrine and experience she loved and maintained. She was a friend to all, and consequently universally beloved. While she was from conviction and choice a Methodist, her faithfulness of heart embraced all who loved the Lord Jesus Christ. The preachers and their families, who have been so fortunate as to be stationed at York, found in her an ardent friend, a wise counselor, and liberal supporter. One of the last conscious acts of her life was to direct that a sum of money should be contributed from her means for the support of her pastor.

She died from softening of the brain, and during the last few weeks was mostly unconscious. Though she could not send back her last shout of victory as she neared the other shore, yet in her life there was constant victory. Her husband, who has been so long suffering a great loss in the death of our sister, but what earth has lost, heaven has gained. For more than forty years she was a member of the M. E. Church, and her faithful service has entered the Church triumphant.

D. B. RANDALL.

Capt. LEBBIE CURTIS fell asleep in Jesus, Jan. 1, aged nearly 64 years.

He was born in Leeds, Me., and removed to Prospect (now Seaport) at the age of ten years. He adopted a seafaring life, and early became a successful shipmaster. He commenced his chosen occupation at the age of twelve years, and followed it, with but few interruptions, until within a few weeks of his death, having spent the greater part of his life on the sea. He was a devoted husband and father, and a successful business man. He was a member of the Church of his choice, and held the official relations of trustee and steward much of the time. His religious principle and good sense led him to the right to the great moral questions of the day, and when he had decided as to what was right and duty, he was true to his convictions, though he stood alone. Taking an active interest in the church and its work, he was prominent in benevolent or charitable work, true as a friend, genial as a companion, hearty in his endorsement and support of every good cause, he drew around him a circle of true friends, several of whom have said to the writer, "Our loss in the death of Capt. Curtis is irreparable." His sweet submission at all times to the divine will was a marked feature in his Christian character, and a beautiful example to behold. His cheerful, hopeful spirit was a living exposition of the blessedness of our religion. Retiring and gentle in his nature, he commanded respect to others more by his walk than by his persuasive speech or admonition. Yet a word in season was ever on his lips for all who came within his influence. Though deprived much of his life from attending the duties of his profession in close communion with his Saviour, that from the cabin of his ship adoration, praise and thanksgiving went up as incense. It was in his family

relations that his virtues shone forth resplendently; here his kindly influence pervaded all his doings.

In his death the church has lost one of its best advisers, its most liberal supporters, and one of its most reliable and useful members. God gave him a large, liberal heart, and he devoted liberal things for the Church. The community has lost one of its most active, true and esteemed citizens. At his funeral Rev. Stephen Thurston, D. D., remarked, "The deceased always met me with a smile, and was a peacemaker in the community; the world is too poor to lose such a man." Rev. George Pratt, participating in the exercises at the funeral, said: "I have known Brother Curtis many years, and have been associated with him in business matters, in Church interests, but never heard him speak unkindly of any one."

His sickness, brief but severe, was characterized by that sweet Christian resignation which only the grace of God can produce. His death has left a vacancy which can never be filled, and casts a gloom relieved only by the reflected glory of the Christian character. Though dead, his works yet speak, and live in the memory of all who knew him.

Soon after God and the Church called me to labor as an evangelist, I held meetings in Milltown, Me. Among the solid men converted that revival was our dear brother, CHARLES ESTABROOK. He yielded to God in the first meeting he attended, and became a worker in the Church. God called him to preach, and he went forth with a heart full of faith and successful service in the East Maine Conference. He preached at Columbia Falls for four years, and was well beloved by the people and led many souls to Christ. His appointment was at Edwards and South Pembroke, where he and his faithful wife won the hearts of all. He called me to assist him in revival work, and was greatly baptized in his own soul the first days of the meeting. But he was taken sick, and in a few weeks he passed on to his reward. The revival spread gloriously, and his Church stood firmly by the afflicted family.

Brother E. leaves a widow and one son and many friends to mourn their loss. His sermon at East Machias camp-meeting, last fall, was very tender, and his memory is blessed. A true man, a faithful minister, respected by all!

E. DAVIES.

ZELLA A. HUSSEY died at West Walpole, Me., Dec. 21, 1879, aged 16 years and 9 months.

It is rarely the case in our pastoral experience that we are called upon to record a more afflictive event of providence than we notice here. Though a youth of but sixteen summers, she has left behind her an age of memories. It was not alone her personal charms, nor her sweet, melodious voice in the choir and Sabbath-school, that endeared her to all who knew her. She seemed to combine the purity and innocence of the child with the knowledge and wisdom of mature age; and a spirit of love appeared to permeate her whole being. Early in the past summer she publicly made choice of the narrow way that leadeth unto life, and continued to confess the wisdom of her choice. In mid-summer she was baptized, and soon after the lovely flower began to fade. Several physicians were called in, but approved remedies failed. Prayers and intercessions seemed to float on every breeze, and yet the great God decreed that she should die.

But there is a sequel to this short life worth more than gold as a lesson to the youth. Perhaps no pen could paint the dark shadow and sad change that befell her once happy home. Her father, many years since lost his health; property vanished away; friends departed; children one by one were laid away. The only son perished in the army, under very distressing circumstances; and now, before the fatal wound is healed, the last and only hope of earthly solace is fading away. But as she saw the deep dejection which this train of events produced, she said, "Father, don't be so sad; only think how much worse my condition might be, and how much good my sickness may do! As the young are almost daily passing our house to the halls of mirth and revelry, they may think of me, and choose a better life."

W. LEXMOND.

Died, in Belgrade, Me., Nov. 25, 1879, WILLIAM E. ANNOTT, aged 25 years and 4 months.

Brother Willie was converted and joined the M. E. Church in his sixteenth year, under the labors of Rev. J. R. Westerman. He never enjoyed good health, and for the last few months of his life his sufferings from lingering consumption were very great; yet not a murmur escaped his lips. Patiently, and with loving piety, he endured the will of God, calmly "waiting for the boatman," and then peacefully crossed the tide.

He adorned his profession with a pure life and conversation, being strict in his deportment, and holding firmly to the faith that saves until the summons came. He was ready to depart, and for him to die was great gain. During the past summer and fall the writer often called to see him, and when the question was asked, "Brother Willie, how is it today?" he would often reply, "Pretty well; I'm still trusting in the Lord. He is my life and hope, and I know He doeth all things well."

He was much beloved by all who knew him, and we all believe that he died as he lived—a true, humble and devoted Christian. We pray that his parents feel that their attractions heavenward have even greater now, for another faithful and worthy son has gone to his reward. May the Lord sustain this bereaved family by His love, and give them grace sufficient to cheer their hour of deep affliction.

W. CASHMAN.

ANNIE L. JORDAN died in great triumph, at her home in Cape Elizabeth, Me., Oct. 31, 1879, aged 22 years.

Amie gave her heart to God in Saccarapa about four years ago, during the pastorate of Rev. D. B. Randall, and maintained an unswerving Christian life to the last, changing only from grace to grace, and finally from grace to glory. Two years before her death she entered into the conscious fullness of Christ, of which experience she gave a clear testimony to the last. She gave her last testimony in pointing, with her chilling finger, to the 3d and 4th verses of the 20th chapter of Isaiah as the text she wished used at her funeral; and being dead, she still speaks of God's marvelous power to save.

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GET THE BEST.

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BY REV. W. H. DANIELS, A. M.,

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"The Illustrated History of Methodism," by W. H. Daniels, is really to deliver to agents for subscribers. The book exceeds even our high promises in its behalf. The author writes authentically, suggestively, and, in places, most eloquently. He has given time, hard labor, solicitude, and much ability to his task. This history deserves a place in every Methodist home. Cooper's 'Naval History' and Scott's 'Cavaliers' have no more engrossing interest. We almost envy Mr. Daniels the crown his readers will be sure to give him."—Northwestern Christian Advocate, Chicago.

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"We are glad to see the wide circulation of this volume. We wish it might be found in every Methodist family in the land; and there is general interest enough in the romantic and heroic incidents of the early years of the Church to secure it a welcome in any religious circle in the country. Bishop Harris has written a very graceful and forcible introduction to the volume."—Zion's Herald, Boston.

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